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The Long March

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THE

CHRIST IN LIFE

BY

J. L. BATCHELDER.

'Ἐν Αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

—*John i:4.*

Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς Αὔτος ἐστιν ἐν τῷ φωτὶ,
κινησιῶν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ
τοῦ Γίνου Αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας.

—*I John i:7.*



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*Tῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἀμαρτιῶν ἡμῶν
ἐν τῷ ἅιματι Αὐτοῦ.—Rev. i:5.*

THIS VOLUME,
WITH ITS PREDECESSOR,
Vera pro Divitiis,
FOR
MY CHILDREN
AND
CHILDREN'S CHILDREN.

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It seems to me, Socrates, even as it doth to thee, that to ascertain the truth concerning such questions is either impossible or very difficult in the present life; yet not to investigate in every way what has been affirmed concerning them—to abandon the search entirely before inquiry in every direction,—indicates a very weak man. For if it is possible to attain to any knowledge of such questions; we must acquire it from others or discern it for ourselves: if both are impossible, then we must take the best human statement, and that which is most difficult to be refuted—upon this embarking as upon a dangerous raft to sail through life; unless we can be borne over more safely and with less damage upon a stancher conveyance—some divine statement.—*Phædo*.

Each man, so far as he is a reasoning being, must find his intellectual anchorage in the harbor not for which he sails, but towards which he drifts—as it seems to me, guided by the winds and tides of constitution, temperament, education, external circumstances and the like.

Taking Christianity in its primary and true sense as we find it embodied in the words and life of Christ, this supposed conflict of its dictates with reasonable inquiry after truth is nothing else than an ecclesiastical fiction. . . . He came to bear witness to the Truth, and which appealed to the reason and conscience of mankind. . . . It may be doubted, whether the chiefest and most mischievous propensities of our times are not dogmatic rather than skeptical. . . . Skepticism is always found in proportion to the extent of the dogmatism—that has engendered it.—*Evenings with Skeptics*.—John Owen.

To love truth for truth's sake is the principal part of human perfection in this world, and the seed plot of all other virtues.—Locke.

PROLEGOMENA.

Consciousness attests God, and consciousness is certitude.¹ The witness is universal, as Cicero so emphatically declared, though some few, chiefly modern, have undertaken to deny it. Contradiction

i. The formal proofs of the existence of God, independent of Scriptural asseveration,—God-inspired, may be enumerated as follows:

(1) *The Intuitive.*—Belief in God is primary—constituent in the soul, coexistent with consciousness of self-existence. Consciousness of self-existence and consciousness of God's are primary twin pulsations of being—first, self-ward, then God-ward.

The capacity of becoming conscious of the Infinite is the distinguishing endowment of the human mind.—*Lotze's Microcosmus.*

There are in the moral order as in the mathematical, certain necessary truths, not known experimentally, but intuitively, recognized instinctively as true by the cognitive faculty—truths which are their own sufficient vouchers and justifications.—*W. S. Lilly.*

(2) *The Ontological.*—Infinite space and time must compass the Infinite, or be compassed by Him. He is the Father of Eternity. *Isaiah ix:6.* He inhabiteth Eternity. *Isaiah lvii:15.* Such Scripture is only cited as confirmatory of independent conclusion.

(3) *The Cosmo-Teleological.*—Order and design in the Universe evince a perfect Designer.

(4) *The Etiological.*—Matter and Force must have originating cause—*Causa causarum*—First Cause. Not from inert chance—“fortuitous concourse of atoms”—came the Universe of matter and mind. If so, whence chance and atoms? Creation involves Creator; causes, Causer.

By the First Cause is meant that which produces all things, and is itself produced of none. By the Absolute is meant that which

is in every denial. If said, it has been in the heart,¹ as wish, desire, for fear,—not in the intellect, for its self-consciousness it cannot nullify. In all religions, monotheistic and polytheistic, He—being is Person,

exists in and by itself, having no necessary relation to any other being. By the Infinite is meant that which is free from all possible limitations, than which a greater is inconceivable, and which consequently can receive no additional attribute or mode of existence, which it had not from all eternity.—*Bampton Lecture*.—*Quoted by Maurice.*

(5) *The Psychological*.—Individual souls predicate their origin from the Parental Soul.

(6) *The Ethical and Religious*.—The ability and the constant propensity to discriminate between right and wrong—conscience, involve absolute and indefectible standard in Conscience-Maker. “Conscience is the consciousness of God,” says Julius Muller. Subject-object of supreme religious aspiration, adoration, appeal and service, must be Supreme.

The intuition of causality, of intelligence, of right and wrong, and of goodness, supply our minds with the necessary concepts of infinite power, intelligence, justice and goodness; while the intuition of real being affirms, that these are necessarily the attributes of real being, and that being, endowed with these attributes, is God.—*Winchell's Science and Religion*.

(7) *The Historical*.—Men universally have expressed belief in One Supreme God, though some of them have believed, at the same time—in the existence of “gods many,” but as subordinate to the One Supreme. Human testimony is confirmatory of the declarations in the Scripture. *Isaiah xliv:6-8; xlvi:5, 6, 7, 8, 12, 14, 18, 22; xlvi:9; xlvi:12, 13; also in Revelations.*

You may see states without walls, without laws, without coins, without writing; but a people without a God has no man seen.—*Plutarch*.

i. Pectus est quod facit theologum.—*Neander*.

As are the inclinations, so are the opinions.—*Goethe*.

Our system of thought was often only the history of our heart. . . Truth is descended from conscience. . . Men do not will according to their reason, but reason according to their will.—*Fichte*.—*Quoted in Farrar's Witness of History to Christ*.

to some extent paternal,—amply stated in the Hebrew Scriptures and fully revealed by the Christ. Though there have been “gods many,” One only has been recognized Supreme. The philosophic religionists, who built the altar that Paul encountered at Athens, witnessed God with personality involved, by the inscription thereon, though the specific qualities of His being were, to them “unknown.” Modern agnostics recognize only a *Grand Etre*, from which conception, or name, they have labored to abstract personality—“deanthropomorphise” as they term it; in fact, to adopt the substituted compound of the Duke of Argyll, more definite and accurate, “deanthropopsychise”—viz: they have endeavored to abstract from their conception of the Deity every element of vitality, psychological and spiritual, homogeneous and analogous in man. The residuum, if there be any, is sublimation of matter. He becomes It—the Infinite and Eternal Energy, Power or Force. Alas for the infirmity or treachery of their thought and language! since personality is ever involved in them.

Some good men, earnest contenders for the faith once delivered to the saints, have been much perturbed lest those who do not do their own thinking may be tempted to step on this skeptical raft, thrust out for venture on the unknown sea, and be borne away to the “Everlasting No” of “All Nothingness.”¹ Let none be alarmed. Consciousness cannot be overborne. Convictions cannot be repressed. Intellectually, men are safe. Victory over question and doubt

1. A sort of something about which nothing can be known.—*Discuss. bet. Spencer and Harrison.*

will throne belief in the soul. Truth has always thus first been tested, then espoused.¹ These illustrious philosophers, scientists, and thinkers, notwithstanding their hypotheses unverified and generalizations incomplete, some of which conflict with Scriptural statement, have done incalculable service in the removal of rubbish from intellectual progress; in the destruction of idols of culture or tradition; in the exposure of philosophical and theological shams; in the application of rigid analysis to discussion; in the elimination of truth from error; in the exaction of clear conception and of precision in statement. In due time, deflected thought from the rectilinear will be righted. "The pendulum, as it oscillates from end to end, ever passes over its center while it moves the hand of time."² No mind can resist the witness of its own consciousness. The Almighty in His spiritual creations, as in His material, cannot be dethroned. He is evidenced in the "*Natura naturans*," as in the "*Natura naturata*"—in "nature producing," as in "nature produced."³ Whether bare intellect is predisposed to mathematical or abstracting processes, the soul = mind + heart + will not be satisfied for worship with an x^n —symbol of the Unknowable raised to infinity, for a god or a fetish; or if emotion sensuous

1. In the original word *σκέπτομαι*, from which the English *skeptic* is derived, is involved *look*, *scrutiny*, *thought*, *question* in which there is doubt.

A history of doubters and free-thinkers is, in fact, the history of human enlightenment. Every advance in thought or knowledge, has owed its inception and impulse to inquiring doubt.—*Evenings with Skeptics*.—John Owen.

2. Faith and Philosophy.—H. B. Smith. 3. Spinoza.

and imagination earthly dominate, with a woman of the age of thirty having her son in her arms—symbol of the God Incarnate in Humanity, spelt with a big H.¹ As the priests of such religion are disappointed with the small progress it has made after the zeal of a century, they might profit by the suggestion which it is said Talleyrand made to one of their apostles—La Reveillere Lepeaux—“to try, at least, the experiment of being crucified, and of rising again on the third day.”²

Let philosophy move on, circularly as it has, and Natural Science, linearly as it must, if it will be an honest reporter of facts in investigation;—truth never will be shaken, but be thereby reinforced. Every soul, if it will have measure of peace, rest, hope, must get on to the rock of this recognition of God in its own consciousness,—amply revealed through matter and spirit, the Deific Father. This realized, all other essential beliefs will succeed. Unacquired—to use the Socratic symbol—the soul will be driven over the ocean of being upon a raft, rudderless, and without compass or pole-star to guide it on its perilous way. “Once really adopt the conception of an ever present God, without whom not a sparrow falls

1. Discuss. bet. Spencer and Harrison.

God is not a mere *anima mundi*, nor the totality of the forces of the universe, nor an abstraction of the mind, like Humanity with a big H, but a Person in the most transcendent sense of the term, and as the Person who put personality into us.—W. S. Lilly.—*Ancient and Modern Thought*.

The personality of God is the personality of man freed from all the conditions and limitations of Nature.—Feuerbach.

2. W. S. Lilly.

to the ground; and it becomes self-evident, that the law of gravitation is but an expression of a particular mode of divine action. And what is thus true of one law is true of all laws.”¹

As to the revelation of other truth within or without, specially prepared for the nutriment and invigoration of the mind and heart, man’s higher spiritual nature, and to refine him for the celestial life; it is unquestionable, that from his creation, there ever must have been sufficient for his enlightenment and welfare, according to necessities and capacities to receive at different periods in his history,—even when, from the anthropoid ape by continuous evolution or by special leap, he stood forth $\delta\alpha\theta\rho\omega\pi\sigma\varsigma$ —the erect and “the looker-up.”² The earthly parent understands, that it is not wise or helping to communicate to the child, what he would reveal in advanced stages of his being. Jesus reserved from His confidences with His disciples, much that was weighty on account of their inability, their unpreparedness to receive. It doubtless can be correctly averred, that no human being has lived in want of light upon his spiritual state and destiny, his relations to his Maker and his fellows, which, if improved, would have been adequate for his temporal and eternal welfare. It has been not so much for want of light, that men have necessarily gone to ruin, as in their failure to improve what they had. The disastrous consequences of such neglect, inevitably falling upon them in due time, will be the “falling into the hands of the living

1. Quoted by John Fiske.

2. Greek etymologists derive the word from $\delta\alpha\omega$ $\delta\theta\rho\tilde{\omega}\nu$.

God"—the statutory penalty, "a fearful thing." Few or many stripes will be their portion, according to their light and dereliction in improving it.

In all the major or the minor religions of earth, as their items of belief have come specified to us, it is evident, that they comprise enough for the highest good of those who profess them, if assiduously put into practice. If carefully, honestly, conscientiously considered, it must be admitted that there is fully as much neglect generally to put into practice, *seriatim*, the various items of Christian belief by its adherents, as there is among the devotees of any of the present ethnic religions to embody theirs. It can be without disparagement of the surpassing tenets of Christianity affirmed, and it is with solemnity believed, that the prospects of ultimate safety, if not of positive peace, rest and enjoyment in the life beyond, are as hopeful to the average heathen as to the average citizen, if not the average church member in Christendom. Certainly all are in great peril, whether they have received little or much light; ultimate destiny will be determined by the improvement of that received; if they have been beneficiaries of "line upon line," "precept upon precept," during the decades of their history, yet still have resisted its testimony and their own convictions, "until there was no remedy," fearful will be their condemnation. "Europe," said Spencer or a Spencerian, "contains a hundred millions of pagans masquerading as Christians." Of how many millions more in all Christendom this might be truthfully said! This is a solemn affirmation, yet must needs be made, and not inconsid-

erately, as must be evident to every vigilant, thoughtful observer, and as will be hereafter in these pages attempted to be shown.

Thus, then, it is evident, that truth enough and adequate for well-being has been already revealed. It has so cumulated, that the heavens of the sojourner blaze with it. He that runs in the hurry-scurry of life may read. True, light upon many profound mysteries is desirable. Sometime in the eternal ages it will come; not Now, not Here. Let us wait!

Conduct, illustration, practice—acting, doing as its root-origin indicates—is what is needed and demanded, being, as it should be, and as the English essayist has declared, three-fourths of life, without which abstract creed is but sounding brass or a clang-ing cymbal. If professing Christians would have power with God and men, with unbelievers whom they touch in life, with the heathen at home or abroad, they must gird themselves to the duty of cleansing their own hearts and lives—“awaking to righteousness and sinning not”—and of cleansing also the ecclesiastical bodies with which they affiliate, since they are the avowed lamp-stands or temples of light in enveloping darkness;—if therefore the light in them be darkness, what great darkness! Matth. vi:23;—or their assumption, of being “the salt of the earth” will become a stench to the nostrils of all right-minded and reasonable, and will be spewed upon by the dregs of humanity, as not only without conserving savor, but even offensive to them in their degradation. Such will, as it ought, be cast out and trodden under foot of men. Matth. v:13. Their

avowed mission to evangelize others will otherwise, prove a failure; God will raise up others, perhaps among the hitherto idolatrous nations, by whom He will be honored,—His truth, through His glorious and glorified Son, be taken to the ends of the earth. As were not accepted Hebrew offering and sacrifice for “a broken spirit,” so worship of a Christian creed, or Sabbath service in gorgeously constructed temples will not be received by God as substitutes for “a broken and contrite heart”—for pure and undefiled religion. Single-breasted black coats with superfluous buttons close to the throat; white chokers to the chin; clerical air and gait, with D. D. or Ph. D. appended; bands or stoles, cassocks or surplices doffed or donned; bows and genuflexions; processions and recessions in or around a meeting house or a cathedral; intoned rituals and music; rhetorical mouthings of Scripture and hymns; oratorical attitudes and saintly expression—all such masquerade and millinery of service will not save or impress men of this untoward generation. The socialistic Dragon shoots up its hydra head. Its communistic, anarchistic, nihilistic brood thrust out their fiery tongues. The spiritual John Baptist is everywhere in English or German speaking Christendom, a-crying: Away with your ecclesiastical, clerical, religious shams! Stop your masquerading! Get down ye Christian posture-masters, to the bed-rock of reality! No longer proffer to the spiritually hungry the chaff of religious pretension! Asking bread from you, will you proffer stone? The flail is uplifted, and the ax laid at the foot of the tree. Pure religion and undefiled before our God

and Father, is doing good—*going about to do it*—not an abstract creed and worship of it, but concrete embodiment in life of all that is good and wholesome in it. The trumpet-tongued voice from the Heavens to all is:

Creature all grandeur, son of truth and light,
Up from the dust! the last great day is bright;
Bright on the Holy Mountain 'round the throne;
Bright where in borrowed light the far stars shone—
Look down! the Depths are bright! and hear their cry:
“Light! light!” Look up! 'tis rushing down from high!
Regions on regions, far away they shine;
'Tis light ineffable, 'tis light divine!
“Immortal light and light forevermore.”
Off through the deeps is heard from shore to shore
Of rolling worlds: Man! wake thee from the sod!
Awake from death! awake, and live with God!

—R. H. Dana.

THE CHRIST IN LIFE

O Deus, ego amo Te!
Nec amo Te, ut salves me,
Aut quia non amantes Te
Æterno punis igne.

Tu, Tu, my Jesu, totum me
Amplexus es in cruce,
Tulisti clavos, lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores et angores,
Ac mortem: et hæc propter me,
 Ac pro me peccatore.
Cur igitur non amem Te,

O Jesu amantissime?
Non ut in cœlo salves me,
Aut ne æternum damnes me,
Aut præmii ullius spe:
Sed, sicut Tu amasti me,
Sic amo et amabo Te:
SOLUM QUA REX MEUS ES,
ET SOLUM QUA DEUS ES.

—*Francis Xavier.*

δέ ξωραχώς Ἐμὲ ξώραχε τὸν Πατέρα.—*John xiv:9.*

Ἐγὼ καὶ δέ Πατὴρ Ἐν ἐσμεν.—*John x:30.*

CHRIST set up the human parent as the best representative of the Divine FATHER, and thereby elevated the parental spirit into an interpreter of divine things.—*Ecce Deus.*

THE CHRIST IN LIFE.

CHAPTER I.

THE MINISTRY OF RECONCILIATION.

I bring you good tidings of great joy, which shall be to all the people; for there is born to you this day, in the City of David a Savior, Who is Christ the Lord.—*Luke ii: 10-11.*

God was in Christ reconciling the world unto Himself.—*II Cor. v: 19.*

For forty centuries through ante- and post-diluvian patriarchs and prophets,—light cumulating through personal experiences and observations of generations—as those centuries progressed, mankind had knowledge of God and recognized His personality;—apprehension not complete, as in fact it is not now, since the Finite cannot grasp the Infinite, but adequate doubtless for those child and progressing ages of human development. One ray shot into the darkness will suffice for apprehension of the nature and qualities of light.

There had been a multiplicity of previous manifestations of Him, out of the earth, and from the starry heavens; through His speech direct to men, and indirect—through those who, moved by the Holy Spirit,

spoke from Him. All these, even with the super-added ministries of priest, prophet and king—ritual and temple service failed to stem the human movement downward. Men rejected the Truth—messages from God through fallible lips. They clamored for a higher, positive, *palpable* manifestation of Him through an infallible Person, in human form, that they might speak to and be spoken to by Him; that doubts accumulated upon prime beliefs might be removed, and that light sufficient upon the mysteries of life and the unsolved problems of the future, might be given. Humanity had been yearning for His advent. Heathen poets, as well as sacred minstrels, hailed the auspicious hour. The cry was then as now for His second appearing.

Come! for Creation groans,
Impatient of Thy stay—
Worn out with these long years of ill,
These ages of delay

Come, and make all things new,
Build up this ruined earth,
Restore our faded paradise—
Creation's second birth.

Come, and begin Thy reign
Of everlasting peace;
Come, and take the kingdom to Thyself,
Great King of Righteousness.

He came. But His Hebrew brethren would not recognize or tolerate His claim. By no means did they look for Him to be cradled in a manger, the son of a carpenter, and a Nazarene. In the synagogue of the place “where He had been brought up,” He

read the declaration of the prophet, expecting that the reference and the application would be recognized. The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken in heart; to proclaim release to the captives, and restoration of sight to the blind; to send deliverance to the oppressed; to proclaim the acceptable year of the Lord. This day, said He, the Scripture has been fulfilled in your ears. Luke iv: 18-21. In vain,—though all wondered at the gracious words He spake. No prophet is accepted by his neighbors. All the bigotry of the Jewish heart was fired. The Devil, it may be believed, was present to fan it into flames. Is not this the carpenter,—the son of Mary, the brother of James, and Joseph, and Simon? and are not His sisters here with us? Matth. xiii: 55; Mark vi: 3. In their rage, they rose and drove Him from the town, and led Him to the brow of the hill whereon it was built, that they might hurl Him down headlong. Luke iv: 28-29. Amiable fellow citizens, indeed! Waiting for the Hope of Israel! Thus men in all ages, aspiring ostensibly for Truth-revealers, have made quick disposal of them when they came, and their children build and garnish their sepulchres.

Eloquent men, brilliant teachers, there have been, very many, before and since His time—mighty prophets from Abraham to John; but never man spake like this Man. His declarations concerning the spiritual state of men, the conditions of salvation,—that weal or woe would ensue upon their acceptance or rejection, were intelligent to all. Some statements, as

designed, stirred to the deepest the profoundest thinkers. They confounded the Pharisaic casuist, and the Sadducean caviler. They were stimulating to all Truth-seekers. They grappled with the subtlest inquiries, and the profoundest problems in ethics, religion and spiritual destiny. They responded to the universal yearning for more light. They confirmed the common hope and fear with respect to the Hereafter. The common people heard Him gladly. Mark xii:37. All hung upon Him listening. Luke xiv:48. When listening they had heard, they marvelled, left Him and went their way. Matth. xxii:22. Marvelling at His answer, were silent. Luke xx:26. The Jews marvelled, saying how knoweth this Man letters, having never learned? John vii:15. And they were astonished at His doctrine, for He taught them as One having authority, and not as the Scribes. Matth. vii:29.

He reaffirmed, supplemented, illustrated and enforced, with such appositeness and cogency as no one, before or since had done, what had been enjoined in the Law and the Prophets. The Scribes and Pharisees, as well as the common and illiterate Hebrews, knew that supreme love was due to the Being who made them; their theoretic forms of belief and worship expressed it—that they should love their neighbors as themselves, for their daily remonstrances against wrongs in society attested it. “Thou shalt love the **LORD thy God** with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; thou shalt love thy neighbor as thyself,” intelligent Hebrews knew that they were, word for

word, the repetition of what had been, from the infancy of their history through all their national development, enjoined.¹ Obey! Believe! Repent! were as familiar before as at His coming. His exposition of these commands, and His personal application of them, at first startling, finally commended themselves as just and true. He that harbors, cherishes the desire for another's wife is an adulterer. He that steadily, persistently hates is a murderer. Such ones want only opportunity and occasion. And one of the Scribes came, and having heard them questioning together, and knowing that He had answered them well —tumid, as it would seem with conceit—asked Him: Which is the first commandment of all? To the Savior's answer, the patronizer could not otherwise than respond: Well, Teacher! of truth Thou dost say that He is One, and there is none other than He. And, to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices. Mark xii: 28-33.

All the religious service of the Hebrews was typical and prophetic of His coming. His appearance in the flesh, His teachings, life were the realization of Mes-

1. Confucius, five centuries before Jesus, enunciated substantially the same precept.

In the "Laws" of Plato is the following aspiration: May I, being of sound mind, do to others as I would that they should do to me.—*Book xi, 913, Jowett's Version.*

Not to do what one's own sense of right tells him not to do, not to desire what it forbids him to desire, is the sum of right action.—*Tohio.—Johnson.—Oriental Religions.*

sianic prophecy. The intelligent Jew, the representative Scribe and Pharisee, must have known it if they had considered; but their anticipations were so uninspiritual; they had so degenerated in faith and practice; the Savior's presence, teaching and working; the evidenced realization in Him of Prophecy were so rebukeful of their lapsed condition; they would not allow themselves to listen for any considerable period, to reflect, to apply. They spiritually, as they did literally, put their fingers in their ears and closed the interview, by "Away with Him."

He brought life and immortality to light through His Gospel; more literally, threw light upon, or illustrated life and immortality through His Evangel. There had been frequent intimations of the soul's eternity throughout the Old Testament records. It seems to have been assumed throughout, though some have questioned its direct affirmation in those records. The Patriarchs had been stimulated and spiritually fortified by it, and frequently made allusions to it. The Psalms and Prophecies are full of references. Jesus saith unto her, thy brother shall rise again. Martha saith unto Him, *I know*—as if it was a truth of prior recognition,—I know that he shall rise again in the resurrection at the last day. John xi:24. The Old Testament abounded in presuppositions of eternal existence. In the first chapter of Genesis it was said, God created man in His own image. In the image of God is implied eternal existence. In the trial of our first parents was involved something beyond mere physical life and death. The murder of the righteous Abel in the prime of being, while

the life of fratricidal Cain was suffered to be prolonged, could not be reconciled with the assumed justice of God, save upon the presumption that there would be hereafter a just recompense and a compensation for this atrocity, and this sudden curtailment of earthly being. The Apostle says, Abel having died, *still speaks*. The acts *speak*, says the skeptic. But if it is a fact, that the acts—the results of a man's thoughts, have survived six thousand years, is it credible, that the mind itself,—the elaborator, under God, of those thoughts, has not likewise survived? Enoch walked with God, and he was not; for God took him. Does any one believe, that this taking of Enoch by God was eternal extinction? The Apostle says, by faith Enoch was translated, etc.,—transferred from earth to some other place; and *where* would God take him but to Himself—to His own holy place? Would He take him there to be annihilated? In regard to Abraham, the same Apostle says: He waited for the city—having foundations, whose architect and builder is God. Hebrews xi:10. What else but the heavenly Jerusalem? His descendants in faith confessed that they were strangers and pilgrims on the earth, seeking after a country of their own—desiring a better, a Heavenly, prepared for them. What but the Heaven eternal? Heb. xi:10-19. With respect to the attempted offering of Isaac by Abraham, the Apostle declares, that he did it, accounting that God was able to raise even from the dead. The language of God to Moses in the burning bush, I am the God of Abraham, the God of Isaac, and the God of Jacob, the Savior interpreted, as teaching the resurrection from

the dead, and the future life. The Apostle declares, that Moses, in his choosing rather to endure suffering with the people of God, than to enjoy the pleasures of sin for a season, etc., had respect unto the recompence of the reward. Heb. xi. Where, and to what, but the recompence of the just? Balaam's prayer was: Let me die the death of the righteous, and let my last end be like his. Why, but for the ultimate, the resultant, and the eternal joy? Saul's desire to have Samuel summoned from the dead, is an indication of the popular belief in the continued existence of the soul after physical, psychical death. The repeated use of the language, "As Jehovah liveth, and as thy soul liveth," is thought to imply the eternity of the soul from its association with the Eternal Spirit. The Psalmist, in the 16th Psalm, declares: My flesh also shall rest in hope. For thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption. . . . At thy right hand are pleasures forevermore. Whether declarative of himself, or of the Messiah, the passage teaches the eternal existence of the soul. In the 17th Psalm, 13-15, the wicked are spoken of as having their portion in this life. As for me I will behold Thy face in righteousness: I shall be satisfied, when I awake with Thy appearance. In the 49th Psalm, the wicked are said to be laid in the grave like sheep. But the Psalmist says, the upright shall rule over them in the *morning*—of what, but of the resurrection? God will redeem me from the hand of Sheol, for He will take me out of it. In the 73d Psalm, the royal writer could not be reconciled with the fact, that the wicked

were prospered, until he saw their end in the light of God's law. But, says He, Thou shalt guide me with thy counsel, and *afterward take me to glory.* . . . My flesh and my heart faileth; but God is the rock of my heart, and my portion forever. In the Proverbs and Ecclesiastes, eternal life and eternal death are often referred to. For instance: "The wicked is driven away in his wickedness; but the righteous hath hope in his death. . . . God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." What stronger proofs of the continued existence of the soul after its dissolution from the body, than the restoration to life of the sons of the widow of Zarephath, and of the Shunamite woman, and the ascension of Elijah in the chariot of fire? The imagery of the descent of the King of Babylon into Sheol,—in the language of, "Thy dead shall live; my dead shall rise. Awake and sing, ye that dwell in dust; for thy dew is as the dew on herbs, and the earth shall cast out the dead. The righteous perish, and no man lays it to heart; and Godly men are taken away, none considering that the righteous are taken away from that which is evil. He shall enter peace; they shall rest in their beds, each one walking in his uprightness"—imply that the doctrine of the resurrection—of existence beyond physical death, was understood by the Hebrews in the time of Isaiah. Is. 26 and 57. Daniel had a vision of the future judgment, when he saw the throne on which the Ancient of Days did sit. His garment was white as snow. His hair was like pure wool. His throne was like the fiery flame; His wheels as burn-

ing fire. . . Many of them that sleep **in** the dust of the earth **SHALL AWAKE**, SOME TO EVERLASTING LIFE, AND SOME TO SHAME AND EVERLASTING CONTEMPT. Dan. vii, xii.

If the inquiry in I Cor. xv:35 should be raised,—how are the dead raised, and with what body do they come?—Paul's elaborate response must be studied, as the completest ever given. It is replete with satisfaction and triumph. The intimation of a recent English writer, in this connection, deserves consideration.

“We have good ground for believing in the existence of a non-atomic enswathment of the soul, ethereal, intangible, invisible, which, at death departs with it from the muddy vesture of decay, and constitutes the resurrection body.”¹

The Hebrew race were in Egypt over four hundred years. In their subjected condition, necessarily impressionable, if they had not been previously indoctrinated in the prime elements of Natural religion—reproduced and emphasized in the special revelation their ancestry had received; they must have been educated into beliefs held by Egyptians for thousands of years before their advent among them, viz: of One Supreme Being, of the eternity of the soul, and of its happiness or misery in the other life, according to its conduct in this. Can it be believed that the Hebrews—God’s select out of all other nations as the special recipients of His prescribed will, had been uninstructed before and after the Exodus, as to these

1. W. S. Lilly.

most important truths, as some modern theological speculatists intimate?¹

It is not surprising, that, on those occasions when

i. See citations in "Light of Life," pages 70-74.

The farther back we go into the earliest years of Egyptian history, the more apparent it becomes, that, originally, one God, all Supreme, was the object of universal faith.

Diodorus Siculus says, the Egyptians call the dwellings of the living, lodgings, because they are only occupied for a short time; the tombs, on the contrary, they call "eternal houses," because their occupants never left them.

Their belief in a future life, and in a resurrection of the body, was most singularly real; hence arose the care of the bodies of the dead, and of their tombs.

The national faith in the immortality of the soul, and the resurrection of the body, originated the art of decorating the tombs and of preservation of the dead.

The Egyptian of the earliest times had a strong and abiding conviction, that his fate, after death, would depend on his conduct during his life on earth, and especially on his observance of the moral law.—Rawlinson.—Quoted by Prof. H. S. Osborn, LL. D. *Ancient Egypt*.

The religious faith of the Egyptians comprised two prominent articles of belief—one was the immortality of the soul, the other, the resurrection of the flesh. The soul or spirit is frequently delineated on the walls of the tombs as a hawk with human head, furnished with wings, by which it could hover around the mummy of the deceased and watch over its preservation. . . . Much of the religious thought of the Egyptian was devoted to the construction of his tomb, the dwelling of the future,—to which, after an indefinite period of penitence and probation, the spirit would return to infuse new life into the shrivelled corpse. The existing life was as nothing to him compared with the life to come, and its necessities of little concern: the sun-dried brick was a sufficient protection for the living man; but the dwelling of the future called forth the highest ability of the architect, the mason, and the artist.—*Egypt of the Past*.—Erasmus Wilson, F. R. S

Jesus discoursed upon these mysteries, and flooded them with light, that the masses, hungering and thirsting with generations before them, for an ampler, a clearer revelation, listened to Him with the keenest relish and the most exalted satisfaction.

No forced exegesis, no labored misinterpretation, no perverted application can set aside the plain, obvious meaning of Isaiah xxxiii:14. The response, given to the interrogation, in the succeeding verses settles it beyond dispute. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? —not material fire or burnings, of course,—the language is symbolic, but the spiritual sufferings, the spiritual punishment, consequential or legitimate, of which fire and burnings are the vividest, the most befitting symbols.

Who is he that will *not* “dwell,” etc.? “He,” says the prophet, “that walketh righteously and speaketh uprightly,” etc.¹

Jesus commenced His public ministry, by reiterating the message of His forerunner—“Repent! for the Kingdom of Heaven is at hand.” This was “the baptism of repentance” for the dismission, “remission,” “forgiveness of sins”—“the gospel of the Kingdom of God,” to which He summoned his hear-

1. Will the unbeliever in punishment for unrepented sin, or he who is disposed to cavil, and to be satisfied with the flimsy diversion and application of its obvious meaning by optimistic eschatologists—though he has read this passage many times—read it again with the fifteenth Psalm in this connection.

ers to give heed. It was the old cry from the Heavens, that had been thundering adown the ages from the earliest transgression,—the blast of the celestial trumpet precedent to every reformation, when men in forgetfulness of God and in derogation of His behests had become imbruted in crime, or sunk in spiritual apathy: Change! or Die! Die, nationally, individually! Die temporally, spiritually! The prescription and the prerequisite for averting the spiritual ruin of the individual, and for staying the anarchy to which the Jewish State had been often and long tending, was in accord with the presumption of natural reason. Of course, the message was primarily to each and every individual. Through the Christianization of the individual, only could the evangelization of communities or nations be attained.

Belief, then, in His Gospel—requiring repentance, which, if genuine, would be in realization of helplessness, “the Godly sorrow which worketh repentance unto salvation,” would be succeeded by regeneration of soul, transformation of character through the Spirit, forgiveness by the Heavenly Father—endless joy the resultant.

There is therefore no need of mystification as to these conditions of forgiveness, and of salvation; as to the relations of Jesus—God manifest to the sinner; as to the way, or by what means the salvation is wrought. His teachings on the subject were lucid and cogent. Multitudes of God-fearing and Christ-loving persons have been needlessly and cruelly distressed by doubts of their personal safety, arising out of metaphysical subtleties engendered by theolog-

ical school-men, and have been incapacitated thereby, for the practical duties of religion, and to labor encouragingly for the eternal weal of others. It is not believed, that the Divine Father, in making provision for the reconciliation of His prodigal children to Himself, intended that the conditions should be so complex and so involved metaphysically or spiritually, that they could not be readily apprehended by the simplest, and would not immediately commend themselves to every individual reason, though feeble, as just and befitting.¹

A gift or offering from the creature to the Creator, is ever a natural and appropriate token of recognition, of gratitude for being and preservation;—a sacrifice of anything regarded precious, especially grain or fruit, nutritious beasts and birds—staple means of subsistence—measure of value, and currency for exchange and barter, suggests itself to a mind benighted, yet conscious of guilt, as most befitting to propitiate or to appease an offended but placable Deity. Cain and Abel, subsequently the illustrious progenitor of the Hebrew race, and Noah, from a deluged world, employed offering and sacrifice. Evidences of such practice are found in the history of all ancient peoples. “All religions, excepting Buddhism, had their priests and their sacrifices, propitiatory as well as

1. The New Testament writers, as a primary condition of direct contact with truth, insist on moral, rather than intellectual qualifications. Every degree of mind above idiocy, they affirm, can be made to understand and enjoy something of the Holy Gospel and its certainties of truth and grace, if there be but an honest intention.—*Ed. White.—Certainties in Religion.*

eucharistic.”¹ The practice was common in Egypt, and the Hebrews took it with them on their Exodus. The Ritual purged, with special requirements prescribed or tolerated by Jehovah through Moses; was intended, doubtless, to be merely provisional means for the regimen of a semi or wholly barbarous horde—a temporary instrumentality to conduct the minds and hearts of a select but refractory people, to a purer service, and upwards to the worship of Jehovah; inclusive, of course, of the prophecy and forecast interwoven in the shadowy outline—not the perfected image of the good things to come through the Messiah. Heb. vii-xi.

Gentiles, in being apprised of the mission of Jesus, can come directly to Him. They need not the trammel, the burden, the discipline, the repression of an obsolete Ritual, elaborated, reticulated, thousands of years before the advent of the Messiah, though they may be instructed by it, and fortified in their Christian trust. Antitypes now realized, predictions now fulfilled can be found inwrought in that Ritual; but it is not necessary that its details, or even its specialties with their phraseologies, should be strained or magnified for the advocacy or the defense of Christianity. It must stand or fall on the evidenced Deity of its Founder—through His Deific works and words. The eternal and the universal principles of morality—discriminating between right and wrong, justice and injustice; obligation to reverence, if not to love the Creator; regard for one’s neighbor as for one’s self—embodied in the Moral Law, distinctive and inter-

woven by Moses in his legislation, are found in the *credenda* of all peoples. Of course, the realized failure of attempted obedience prepares idolatrous but conscientious heathen, as in fact all men, to appreciate and to hail the mission of the manifested God in the Christ—the perfect Man, Who is the Way, the Truth and the Life.

But the Hebrews do not appear to have paid much attention to the Levitical ceremonials during their National history, save in the spasmodic efforts of Hezekiah and Josiah for their revival, until their return from the Babylonian captivity—close to ten centuries after their alleged institution by Moses. The prophets, God's spokesmen, referred to them contemptuously, when proffered as substitutes for the obedience and service of the heart; though after the return from the Exile to the destruction of Jerusalem, the Jews were very zealous in their observance; they did not advance spiritually upwards and towards their Jahveh, but gravitated downwards and away from Him. The parents of Jesus seem to have been punctilious in bringing prescribed offerings, but Jesus Himself did not, apparently, pay attention to them, save on His public introduction to His ministry, through Baptism, and in the celebration of the Passover—on the eve of His tragical end, and that for the higher purpose of the institution of the Lord's Supper. When he went to the Temple, it was simply to improve the opportunity of teaching the multitudes who had gathered in or about it. One of the avowed purposes of His mission was to relieve His country-

men from bondage to them. He nailed them to His cross. Coloss. ii:14.

The declaration of God through Jeremiah vii:21-24, is memorable, and should not fail to be noted in this connection: Thus saith the Lord of Hosts, the God of Israel. . . . For I spake not unto your Fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning sacrifices. But this thing I commanded them, saying: Obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well with you, etc., etc. Positive declarations are interspersed through the Prophecies, that the blood of bulls and goats could not wash away sins—as caveats to devotees at the sacrificial altar, not to base their hopes of deliverance from the consequences of sins real, of appeasing their God—"angry," anthropopathically¹ for human apprehension, "with the wicked every day,"—of forgiveness by Him, and final salvation, through such material devotion;—that the sacrifice for such ends, acceptable and pleasing to God, was "a broken spirit, a broken and contrite heart," ever and always succeeded by the

i. If God was to be described as a Person, and not a mere influence, how could the conception be conveyed, save but by ascribing to Him attributes associated in our mind with personality? . . . Never forget, that man was created in the image of God; . . . therefore, there is, and must be, a real conformity of our moral ideas to the infinitely higher, but in some sense, corresponding attributes of the Most High.—*Mosaic Dispensation*, *Litton*.—*Bampton Lectures*.

fruit of conduct meet for repentance. Hence also the specific and formal re-announcement of the condition of forgiveness by John Baptist, and its reiteration with the weightiest emphasis, by God in Christ Himself—that the requirement was, as it had ever been, “Repent!” Hence also the illustrative teaching of the Prodigal Son—the most cogent and effective appeal to the parental heart, that the Divine Father’s dealings with His prodigal ones were unmistakably loving, patient and forbearing; that His tenderness was exquisite, His love incompassable, His forgiveness illimitable. Thus He appealed, and closed forever the mouth of gainsayers: If ye being evil, know how to give good gifts unto your children, *how much more* shall your Heavenly Father give the Holy Spirit to them that ask Him! Luke xi:13; Matth. vii:11.;—since, the gift of the Holy Spirit is inclusive of all possible spiritual blessings, for the regeneration, the renovation, the purification, the ever-progressing edification of a soul towards the angels—indeed, towards God Himself in His perfection,—for the injunction from the Deific Man Himself: Be ye, therefore perfect, as your Heavenly Father is perfect,—looks to it.

And Jesus Himself declared His mission to the Gentiles likewise as to “His people,” in His commission of Paul: Gentiles unto whom I send thee, to open their eyes that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in Me. Acts xxvi:17-18. It is the burden and the specific teach-

ing of all His parables of Grace. The Sermon on the Mount is an exposition of what He came to do. He declared in John xviii:37: To this end have I been born; and to this end have I come into the world, that I might testify to the Truth. John Baptist forestated, Matth. iii:10-12,—it was to lay the ax of extermination at the root of all wrong, and to sweep away all chaff of profession without possession by the Fan of righteousness in His hand. He learned obedience by the things which He suffered; and having been perfected, He became unto all them *who obey* Him the Causer of eternal salvation. Heb. v: 8-9. Because Christ also suffered for you, *leaving you an example, that ye should follow His steps.* I Peter ii:21.

He came, then, the manifestation of God in the flesh, a revelation of His divine personality, of all the divinest characteristics and qualities conceivable by men, as necessarily existent in the Creator, Supreme God, and Divine Father,—Holiness, Justice, Love, with all the attendant attributes and graces, in antagonism to sin; in inflexibility and unchangeableness of non-interference with any of its natural, its penal consequences, save on the condition of repentance; in pity, mercy, tenderness, patience, forbearance with the sinner to the last. God intended that all these qualities of His nature, human as well as divine, should be manifested through this theophany. God was therefore in Christ, reconciling the world unto Himself. What Jesus did or said, God did and said unto men. This is avowed; and if the

Bible is to determine theological belief, then to its testimony men must adhere.

Did Jesus not intend, that the Parable of the Prodigal Son should specifically reveal the Fatherhood of God in relation to His prodigal children? and that the sole, simple condition of their forgiveness by Him was “the godly sorrow which worketh repentance unto salvation—repentance unregretted?” II Cor. vii: 10. At what point in that story, does any theory of a so-termed atonement and requisite come in, unless it is interwoven in the warp and woof of the narrative itself—illustrative of the infinite patience, long-suffering, forbearance and sacrificial love of the Father towards the sinning child—representative of His conduct to every returning prodigal?¹ Atonement is a

i. Atonement—reconciliation, is a change wrought in us, a change by which we are reconciled to God.—*Dr. Bushnell.*

Dr. Bushnell, in his discourse before the Divinity School at Cambridge, Mass., on the Atonement, rejecting the substitutional, expiatory, ransom, governmental, expression theories, declares that the Scriptures advance two distinct views of Christ and His work,—“double, subjective objective”—which are radically one and the same.

(1) A subjective, speculative,—one that contemplates the work of Christ in its ends, and views it as a power related to its ends.

This he bases on his text, I John i: 2, and such passages as John xviii: 37; xiv: 6; Acts iii: 20–26; Titus ii: 14; II Cor. v: 19.

(2) An objective, ritualistic,—one that sets Him forth to faith instead of philosophy, and one without which, as an Altar Form for the soul, He would not be the power intended, or work the ends appointed.

In the Epistles to the Romans, the Galatians, the Hebrews, those of Peter and John, this altar view or form of Christ, appears—even as the eminent or supereminent truth of the Gospel.

term found only once (Rom. v:11) in the old English version of the New Testament, and the original term, *τὴν καταλλαγὴν*, is more correctly translated, *the reconciliation*, in the New, as is the verbal form of it in the previous tenth verse of both the Old and New Versions. It is thus rendered in its nominal and verbal forms, II Cor. v:18-19. And, were the various atonements (coverings of sin) so often specified in the Levitical ordinances, intended to be more than expiations for transgressions, ceremonial and ritual?

"It is of little purpose," declares the Bampton lecturer for 1832, "to urge the natural placability of the Divine Being, His mercy, His willingness to receive the penitent. God, no doubt, is abundantly placable, merciful and forgiving. Still, the fact remains. The offender is guilty: his crime may be forgiven, but his criminality is upon him. . . . We cannot be at peace without some consciousness of atonement made. . . . The human heart is inexorable against itself. . . . God may forgive it, but it cannot forgive itself."

The original word,¹ rendered atonement in the

1. The Hebrew verb *caphar* means literally "to cover over" sin. It is never used of the expiation or blood-shedding considered objectively, but of the results accruing from it to the sinner. . . . The sacrifice was not the atonement, but the means by which atonement was made. Therefore, "the preposition which marks substitution is never used in connection with the word *caphar*." (Girdlestone's *Synonyms*). . . . Making reconciliation, or atonement, therefore, according to the Scriptural use of the word, implies the removal of the practical estrangement between the sinner and God—the obtaining forgiveness for the sin.—*The Coming Prince*.—Robert Anderson, LL. D.

Old Testament, means the *covering of sin*, which certain theorists of the Christian era, in order to make the analogy, between the Law of Moses and the Gospel of Jesus, the Christ, as means for the rectification of men, and their final salvation complete; and, to balance or offset the inevitable, legitimate penalty of sin through the sufferings and death of Jesus,—have enlarged, with the addition of compensation, satisfaction, substitution, equivalence. The English word, as has been stated, appears once only in the Old Version of the New Testament, and its original Greek, τὴν καταλλαγὴν, simply means reconciliation, as it is rendered in the New Version. By the expression, “the fact remains, his criminality is upon him,” it is supposed, the writer intends simply to affirm, that though the sinner is forgiven by God upon the manifestation of his Godly contrition, the guilt, with its consequences,—one of which, besides its befitting legal penalty, is its eternal remembrance by the sinner,—still remains ineradicable, unstayed, unbalanced, uncancelled, irremediable; and that it will continue thus, and the evil therefrom never be eliminated, save through the atonement, so-expressed, of the Lord Jesus—the Christ. But surely the Bampton lecturer will not deny, that that portion of them involving the specific penalty upon the sinner for his guilt has been removed by the forgiveness of the Divine Father, upon Godly contrition? He certainly cannot contend, that the remembrance of guilt can be eradicated from the sinner’s mind by the atonement, so conceived and expressed, of the Lord—the Christ? His forgiven, saved ones, in Heaven,

are represented in the Revelations as being unceasingly jubilant in the remembrance of the forgiveness of their sins, and for their realized salvation. General consequences of sin upon others,—upon the Universe at large, remain unstayed. True, the repentant, saved sinner will not be the stalwart saint in the Heavenly life, that he might be, had he not sinned. His soul will take with it the scars of the ravages of its sins. It will be crippled to that extent in spiritual advance; but it will not be dismissed into the “outer darkness” of the incorrigible. As the saved one can not, does not, forget his deliverance from the specific penalty of his guilt,—the conditions upon which he was enabled to obtain it from the good and the merciful God; so, he can not forget that guilt.

If it be a portion of the mission of the Lord Jesus to this earth,—by His life, suffering and death, besides the manifestation of God,—of His love; of His patience; of His forbearance; of His tenderness; of His readiness to forgive every sinner upon the exhibition of the Godly contrition required;—if it be, to eliminate from the Universe the evils pure and intermingled with those general consequences;—it would seem to be, if it were not presumptuous thought in a finite, an object befitting for the consummation of that glorious mission. There are some Scriptural intimations to that effect,—that evil, finally, will disappear, and good be triumphant. If good is upon the gain against evil, the ratio of advance being ascertained, if digits enough in succession could be arrayed, and were computable by the human mind,

the period of that consummation might be indicated. The progressing sanctification of an individual is a prophecy of the good time coming. But logic, human and inexorable might affirm, that general consequences of events and actions in matter or mind,—though the specifically penal ones may be, in the way indicated, cannot,—save always with the reserve of Almighty interposition,—be stayed or eliminated out of the course of things.

Remembrances of guilt are not, can not, be annihilated or stifled upon its forgiveness; nor could they be, upon the presumption of the indestructibility of the memory, upon such alleged atonement. Would it be necessary, or even desirable? The sinner's heart would be just as "inexorable against itself," after such atonement through the "sacrificial," "compensatory," "satisfactory," "equivalent," "substituted" sufferings and death of the Christ, as it would be, after the forgiveness of God in Him, upon his Godly contrition. The "criminality" as a fact "remains"—rests upon the sinner, though he has repented and been forgiven by his God. It is *covered*, by a figure, though, from official notice, and is condoned upon Godly contrition; the man is made new, receives a new name, but the abstract fact of criminality "remains." If the criminality "remains" a charge against the penitent, as well as against the impenitent—unatoned for, unbalanced, uncancelled, what advantage hath the contrite over the obdurate?

Will the knowledge and the reflection, that an innocent sufferer, human or Deific, paid the penalty of one's crime, serve to diminish his heart's inexorable-

ness against itself, and bring peace to his troubled soul? Would they not rather serve to intensify that inexorableness, and put far off that peace? In proportion as the repentant, the regenerate and the sanctified—*saved* soul comes to the full realization of the awful price alleged to be paid (commercially) for its redemption, so much more exquisite must be its regret, if not remorse; so much more will “the heart be inexorable against itself.”

It is feared, that the advocates of such theory of salvation, though God-fearing and Christ-loving, have not yet discarded that anthropopathic conception of God, indicated in Ps. 1:21, regarding Him as an infinite, still, imperfect Man. What doth He affirm of Himself? I, even I, am He that blotteth out thy transgressions, for Mine own sake, and will not remember (to charge against thee) thy sins. Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified. Isaiah xlii:25-26. The Lord is long suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty,—visiting the iniquity of the fathers upon the children, unto the third and fourth generation. Numbers xiv:18; Ex. xxxiv:7. Wonderful condescension, love, compassion and tenderness! Justice, indefectible, unimpeachable!

“There is nothing in repentance,” declares the Bampton lecturer for 1842, “which can be certainly retrospective or truly expiatory.” ‘Tis very true. But is an expiation of sin possible through the suffering of its penalty by another, even if it can be commensurate with the violation of the moral law;

and even if it be by an innocent One, and He Deific? Expiation of sin is not possible, unless expiation be through, or the result of forgiveness upon Godly contrition. It can't be atoned for really or commercially. It can only be forgiven,—and its consequences, save with the remission of the specific penalty upon the individual transgressor, must travel on, until the Almighty chooses to eliminate their evil pure and commingled from His Universe. Deeds—in thought, word, act, are irrevocable. The Bampton lecturer's "fact" of "criminality" "remains,"—as he avers.

If sacrificial offerings in sporadic cases, under the Mosaic dispensation, were presented as truthful indicatives of inward penitential sorrow for real sin, in moral act, or involved in any ritual transgression; God doubtless accepted them,—to the extent that they were a portion of the fruits of sorrow required and meet,—worthless in themselves aside from such association; to be regarded as merely tokens of the inward emotion prescribed and experienced. He ever looks beyond into the innermost recesses of the soul, for the reliable indicatives of Godly contrition for sin.

It is not recorded, that Moses offered material sacrifices—as proffered expiations or atonements for the worship of the molten calf. He denounced it and confessed it,—interceding for the transgressors with God. God nevertheless destroyed three thousand representatives of them. In the prayer of Solomon at the dedication of the Temple, no specification is made of the requirement of the shedding of blood or of

burnt-offerings, as atonement or expiation for sins that might be committed by worshippers, but only of sincere repentance, genuine contrition. David, on coming unto a realization of his guilt, did not attempt to go to the altar with the shedding of blood, or with a burnt-offering as a sacrificial expiation for his crimes; but cried out of the depths of remorse and Godly contrition: Have mercy upon me, O God, according to Thy loving kindness. . . . Blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Deliver me from blood guiltiness, O God. . . . For Thou desirest not sacrifice, else would I give it. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise. Ps. li. So runs through the penitential Psalms, the trust of forgiveness upon simple Godly sorrow unto repentance. To obey is better than sacrifice, said Samuel to Saul, and to hearken than the fat of rams. I Sam. xv:22. I hate, I despise your feast days, and I will not dwell in your solemn assemblies; though ye offer Me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Amos v:21-22. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me. Jer. vi:20. For I desire mercy and not sacrifice, and the knowledge of God more than burnt-offerings. Hosea vi:6. Shall I come before Him with burnt-offerings,

with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi:6-8. To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full (to loathing) of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Bring no more vain oblations: incense is an abomination unto Me: the new moons and Sabbaths, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting. Wash ye, make you clean; put away the evil from before Mine eyes; cease to do evil; learn to do well, etc. Isaiah i. The simple condition for forgiveness of sins real, internal or external, from Genesis to Malachi, is truly represented by the following declaration:

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon. Isaiah lv:7; Ezekiel xviii:31; xxxiii:10-11.

After the Ascension, it is true, that the Apostles, in their preaching and teaching;—the tragic scenes in Gethsemane, in the Judgment Hall, and on Calvary,—above all other remembrances, being always most prominent and vivid in memory; and having become fully persuaded that their Master was God in the Christ Who thus suffered and gave Himself for the

life of the world (John vi:51), very often associated, in the familiar phraseology of the Hebrew Ritual, the forgiveness of sin and the salvation of the sinner with the shed blood of the Christ,—evidently deriving the peculiar phraseology and its association from His impressive and memorable declarations in John vi: 50-56, and in the institution of the Eucharist. Matth. xxvi:28, Mark xiv:24, Luke xxii:20, John vi:50-56, Acts xx:28, Rom. iii:25, v:9, 10, 12, I Cor. x:16, xi: 25-27, II Cor. v:21, Eph. i:7, ii:13, Gal. iii:13, Col. i:20, Heb. i:3, ix:12, 14, 15, 26, 28, x:19, xii:24, xiii: 12, 20, I Pet. i:2, 19, ii:24, iii:18, iv:1, I John i:7, ii:2, Rev. i:5, xii:11. It cannot be believed however, that either He or they intended to teach, that the salvation of His disciples, or of sinning men in general was conditioned, and that exclusively, upon His literally shed blood, save as one of the memorable incidents,—the inevitable and final event in the details of His mission. For vivid and compressed expression, by way of metonymy or synecdoche,—an effect for a cause, or a part for the whole; it is believed, that the words “blood” and “shed” were used,—“blood” for the physical, psychical life¹—the life of the flesh is in the blood, Lev. xvii:11;—the body entire, or inclusive of the entire human personality of Jesus,—His human body, soul and spirit,—God in Christ; and

i. Blood is the fountain of life, the first to live and the last to die, and the primary seat of the animal soul. . . . It lives and is nourished of itself, and by no other part of the body.—*Harvey.*

It is the seat of life, because all the parts of the frame are formed and nourished from it.—*John Hunter.*—Quoted by *Thompson* in *Bampton Lectures on The Atonement.*

"shed," for the culminating act in the Tragedy. It is believed, also, that the thought and its expression were designed to specially impress the Hebrews, who in their ritual services had been educated to associate forgiveness of sins ceremonial, and by perversion, of sins real, with the literally shed blood of certain beasts and birds.

For such expression of individual or national suffering and death, the word *blood* has abounded in ancient and modern literature—history, oratory, poetry. How often has it been thus employed, in reference to American soldiers slain in the first and second contests with England, and in the recent Civil War! Besides its sacrificial association in the Scriptures—between one and two hundred times; it, or its cognates, from its first use by God,—exclamatory to Cain, are thus employed in the Bible. It is not believed that Jesus or His disciples used it, or intended it should be interpreted otherwise than as God first used it, or as have ordinary speakers and writers in all ages. The blood of Jesus of course was superlatively precious,—material and of like composition with that which courses through the veins of all men, since it was that of the body in which God had incarnated Himself, and since it was the life,—physical, perhaps inclusive of the psychical, of the perfect Man,—God in the Christ. Perhaps, Jesus, it may be some of the Apostles, used it with double reference to the soul and spirit, and as the correlate of that eternal life,—so often discoursed about and emphasized by Him. God gave unto us eternal life, and this life is in His Son. He having the Son, hath

the life; he having not the Son, hath not the life.
I John v:10, 11.

Until the declarations in John vi:50-56, so impressively reaffirmed at the institution of the Supper,—not difficult to be apprehended, when interpreted, as designed, symbolically,—the recorded conditions of salvation, as previously enunciated by Jesus and reiterated by His Apostles after the Ascension, were simply belief in Him as the Messiah—God in Christ, and in His mission; Luke iv:18, 19; Godly contrition for sin, in confession with the fruits thereof meet,—such as possible restitution of what had been unrighteously taken, possible undoing of any wrong; the cherishing of a spirit of forgiveness; and the bestowment of loving words and deeds upon those in bodily or spiritual want. Luke has thus felicitously and succinctly grouped the specialties of His mission: To give knowledge of salvation unto His people in the remission of their sins, through the merciful Heart of our God; whereby the Day-Spring from on high shall visit us to shine upon them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Luke i:77-79.¹

i. It is sufficient to refer, in addition, to Matth. iii:2, 8, iv:17, vi:14, ix:13, xi:28, xii:50, xvi:24, xviii:3, 32, 35, xix:21, 29, xxi:32, xxv:10, 21, 23, 40; Mark i:4, 15, ii:5, 17, vi:12, ix:24, 37, x:29, 30, xvi:16; Luke v:20, 32, vi:35, 37, 47, 48, vii:47, 50, viii:15, ix:23, x:27, 28, xii:31, xiii:3, 5, xiv:17, xv:7, 11-32, xvi:30,(r) xviii:13, 22, 29, 30, xxiii:42, 43, xxiv:47; John i:12, 13, iii:5, 15-18, vi:29, 35, 40, 47-58, x:28, xi:25-27, xiv:21, xvii:3, xviii:37, xx:23; Acts ii:38, iii:19, v:31, x:43, xi:18, xiii:24, 38, 39, xvi:31, xvii:30, xix:4, xx:21, xxvi:17, 18, 20; Rom. x:9, 10; II Cor. vii:10; Heb. v:9; I John v:1, 2; II Pet. iii:9; also Revelations. Citations in "Light of Life," pp. 211-212

(1) This Parable, apparently, doth negative any hope of *post*

Even in the Epistle to the Hebrews—the grand arsenal for the weaponry of those, who condition the forgiveness and the salvation of the sinner, on the literally shed blood of Jesus; or, who are constantly reiterating the phraseology in their homilies: “Sal-

mortem probation. It is evident, that the heart of Dives in Hades was in a corrigible state; it was at least softened by his experiences there; his solicitude was intense, that his five brethren on earth should be prevented, by the mission and testimony of Lazarus, from coming to that place of anguish. It was thus indicated, that his case was suitable for the extension of Divine forgiveness, and consequent salvation,—if he was still in probation, and his condition not utterly hopeless, remediless. But, the reply of Abraham is fearfully significant: “Between us and you,” not only that “there is a great chasm,” but that it is “fixed”—impassable, immovable,—so that it was impossible for inmate of one to pass to inmate of the other; and in his summary, decisive closing of the interlocution: “They have Moses and the Prophets; let them hear them.” But “if one from the dead should go unto them, they will repent,” responded Dives. Then came the final, utterly hopeless declaration: “If they hear not Moses and the Prophets, neither will they be persuaded, should one rise from the dead.”

Jesus would not have given this partial disclosure of the spiritual state, had it not been a truthful representation, whether there was such colloquy between such persons, or whether it was conceived and thus concisely expressed, for effective impression. There can be no doubt that in the other life such reflections are experienced, and that such cries are inwardly or outwardly expressed.

Can there be any other inference, than that there is no *post mortem* probation? Even this side of the nether world, it sometimes, if not often has occurred that probationers have lost forever priceless blessings, in exchange for transient pleasure of the body, or of the unsanctified soul, and “found no place for repentance, though they sought most earnestly for it,” and “with tears,” Heb. xii:16, 17.

vation by the blood!” “No salvation save by blood!”—in isolation from other specified conditions, and other tragic incidents in His life, death, resurrection and ascension—illustrating and enforcing the stress placed by the types and analogies under the Levitical law,—quoting from Heb. ix:22, which specifically declares, addressing Hebrew believers, that according to said law, apart from shedding of blood, there is no remission; in this *same Epistle*, the positive declaration is made: For it is impossible, that the blood of bulls and goats should take away sins; . . . and every priest standeth daily officiating, and offering frequently the same sacrifices, *which can never take away sins.* Heb. x:4, 11.

The logic, the conclusion and the appeal of the Apostle in these ninth and tenth chapters, as in fact, other portions, are specifically to the Hebrews—in question, whether Jesus was in fact the anticipated Messiah; and whether the Christian Dispensation was to take the place of the abrogated Levitical,—as the Apostle had argued, and they are simply *a fortiori*. “For if the blood of bulls and goats,” etc.—“How much more shall the blood of Christ,” etc. If you thought there could be efficacy for the forgiveness of sins ceremonial, or even real, in the shed blood of bulls and goats, how much more, etc., in the shed blood of Jesus—your expected, predicted, realized Messiah? He has become your High Priest forever after the order of Melchisedec. But then, he adds, the blood of bulls and goats cannot take away sins. The inferential teaching is: material blood—brute or

human, even that of Jesus, for it likewise was material and human, cannot take away sins. The shedding of His blood was the culmination of the tragedy of His bodily mission. He died for,—His blood was shed by moral consequence, for, on account of your sins, and the sins of the entire world. The figures are material, and the language is symbolic. Had men not sinned, there would have been no necessity for the shedding of His blood,—that the Deific One in the fleshly manifestation should die. But, that sacrifice, self-denial, suffering, from the Manger to the Cross, having been designed in the last resort (Matth. xxi:37, Mark xii:6, Luke xx:13) as means to impress sinners, that God was thus in this Christ, endeavoring to reconcile them to Himself,—the most vivid and impressive illustration of His unconditioned love that could be given, as is conceived,—ocular proof and palpable demonstration; and these means proving to be the direct or indirect instrumentality, through which, and the Spirit's application and enforcement, we have been made to realize our sinful and helpless condition, to cry for help and deliverance, and to receive it;—truly and fittingly it can be said, our repentance, forgiveness and salvation, by compression and for pungency, and by a figure,—an effect for a cause, a part for the whole—were wrought *through His blood*. Hebrew and Gentile alike are saved only through trust in Him,—God manifest Who alone can forgive sins. His blood represents His life, not only physical, psychical, but spiritual. He is our life (Col. iii:3, 4) if we trust in Him for forgiveness on evidenced contrition.

Thus, it is evident, that, in unity and concord with the presumptions of natural reason, throughout the Bible, the chief condition of the forgiveness of sins was Godly sorrow for them, conjoined with all that is involved in emotion and act. True, the effects of sin upon others, and the Universe itself, would not be stayed, as we can apprehend;—that is, natural sequence in the spiritual, as in the material, must ensue and ever travel on. Nature, heartless materiality or immateriality, has no forgiveness for transgressions against its laws. Whether the life and death of Jesus—whether the manifestation of the sacrificial love of God the Father, in addition to the remedial means provided for the salvation of His prodigal children, were designed also to counteract and ultimately to utterly annihilate the malign influences, as well as to cancel the results of the unbalanced sins of the penitent's past, are unsolved mysteries as yet. In Romans viii:21, 22, as in the Parables of the Tares, and the Drag Net, are intimations in that direction.

Jesus is the only Savior, of course since He was God thus manifest, and as such, of His paternal attributes and emotions,—in His speech, actions, suffering, death, resurrection and ascension. Thus the repenting sinner may truly trust in Him as his personal Savior; and by figure after the Levitical type, it is repeated, for compression of statement, and as the vividest representative of all the combined incidents in His suffering life and death,—culminating in this on the Cross; and chiefly for impression on Hebrew believers, in whose thought the forgiveness of sins, ritual and real had ever been associated with

the shedding of blood; the repenting sinner may be said to be saved through the blood—that is, the death or the life of Jesus,—through both, since as is Scripturally affirmed: “The blood is the life.” It was not intended surely that the phraseology should be literally interpreted and applied, viz: that the sinner can be saved through the shedding of this material blood, and that blood only,—exclusively of His human or Divine life, speech and actions, His resurrection and ascension, and of His renewing and sanctifying grace through the Spirit. Indeed, the Apostle in Romans v:10, after stating, that believers were reconciled to God through the death of His Son, also declares that having been reconciled they shall be *saved through His life*. Men are not saved by His material or spiritual sufferings at all,—by the expenditure commercially of so much blood, so much scourging, so much excruciation of body, soul and spirit, from His baptism in the Jordan to His passion on the Cross. It could not be. These are exhibitions, proofs by illustration, of the undying love, the untiring patience, the exquisite tenderness, the unceasing readiness to forgive, on the part of God in the Christ—manifestations as best they could be of the suffering with which the Father’s heart is wrung, in realization of the waywardness of a prodigal child—feeble representatives of what it thus *cost*—by a commercial figure, to save him.

To repeat again: Forgiveness ensues upon the acceptance by the sinner of its perpetual conditions,—Godly contrition with its manifested fruits. In such sorrow is involved the spiritual palingenesia required—

—preceding, simultaneous or succeeding, as the mystery of the point of time may be. Salvation is through forgiveness, thus conditioned. God having anciently spoken unto the Fathers in the Prophets by various portions and in various ways, hath, in these last days, spoken unto us by His Son. Heb. i:2. God was in this Son, thus endeavoring to reconcile the world unto Himself. The world is summoned to believe on Him, since all previous manifestations of Him in the material creation, through angels and men, and declarations from Him through them, had failed to arrest the world in its fearfully downward career;—mankind are summoned to believe in this Christ as God Himself in manifestation.

The sufferings of paternal, maternal hearts, good and large, are inexpressible; the visible effects on the body, soul and spirit, on account of a conscience seared, spirit-abandoned, lost child, are terrible in realization, witness or conception. Can there be a scene more appalling, more torturing to a father's or mother's heart?—a soul incarnated in a body—bone of thy bone and flesh of thy flesh! not only the body, but the soul itself bearing the stamp of heredity! thou didst beget, thou didst bear, thou didst fondle, nourish and pet until budding maturity! thine own child turning its back on thee, and all that is sweet, pure and ennobling! on God, Heaven and the Angels! inevitably on the down grade, and swift to perdition!—Lost?—It may be, lost forever!¹.

1. The great defect in American families of this day, is want of government, and the responsibility, it is believed, rests upon very many of the mothers, who, unduly swayed by their impulses

Ah God! can there be suffering, mental, spiritual—save from remorse, more intense?

But, suffering in quantity, quality, intensity, is measured by capacity. Consider a parent mentally and emotionally endowed as was Edmund Burke; that the heart strings as were his, may be strung to such tension that they quiver as an *Æolian* harp to the slightest touch of emotion. When all is well with the loved boy, in body, soul, culture, outlook; from those chords come chimes and trills, as if brushed by angel wings, or swept by airs from Heaven. But further suppose, that upon such a father's mind, heart and culture, there has been the super-touch and finish of the Lord

and sympathies, are unwilling that the children should be made to obey without question. They interfere with authority attempted to be exercised;—of course, authority is broken down. The plagues resultant will ever be seen in the subsequent history of those children, and in society and government which they proportionally corrupt. American families might be instructed by God's regimen of His children, especially His selected ones. In the infancy, youthhood of their spiritual attainments, He prescribed immediate and constant obedience, without assignment of reasons. Jesus Himself forbore to reveal many things to His disciples in the flesh, because they could not then bear—comprehend them. They were children in capacity for spiritual apprehension. *Obedience without question!* It would be a great blessing to American boys, if for this purpose only, they were subjected for a short season to military discipline, as are German youth. Matth. viii: 8-9; Luke vii:7-8. Character is founded on habit. Habit is seldom eradicated or changed.

The boy who has never learned to obey a rule when he was six or eight years old, will not obey anything very early, be it rule or principle, when he is twenty. No! education must begin with the discipline of the law, with tender discipline if you will, but still with real discipline, if it is to end safely in the freedom of a life of principle.—*Canon Liddon.*

Jesus Christ Himself—so that, through His refining spirit, the sensibilities have become susceptible to the utmost.

Now let this boy—ushered into being under such auspicious circumstances, such inspiring conditions, with such magnificent possibilities, enter upon a career of dissipation. Let him turn a deaf ear to the incessant, tender pleadings and remonstrances of such a father and such a mother! let him plunge deeper and deeper into excesses, into soul-damning practices, till all self-respect is gone! till he wallows like a brute! till he defies and blasphemers his Maker! till he is even unmoved, leers, scorns and curses even in the presence of those who begat him! till he is conscience seared, God abandoned! till demons even here, take possession of him! till he has reached the brink of perdition, about to take the awful plunge! Ah God! what must such a father, such a mother suffer!

Deep, low monotones, groans, moans of despair, wail from those heart strings—They snap in a jangle! —They are silent forever!

Now pass by one leap from attempted consideration of the sufferings of an earthly parent, thus developed and refined,—on account of a depraved son, to attempted thought upon what must be the sufferings of the Divine Father and Mother,¹—the Al-

1. *El*, the root of *Elohim*, the name under which God was known to the Israelites prior to their entry into Canaan, signifies the masculine sex only; while *Jahveh*, or *Jehovah*, denotes both sexes in combination.

The two-fold name of Jehovah also finds a correspondence in

mighty God,—Infinite Love Itself, under Its impulses, making all things, *men* in His own image—a little lower than the angels, throning them in the Universe with such possibilities; *sufferings*, on account, not only of the lapse of one, but of all the myriads of the human family!

He foresaw it, why did He create? Why did He not prevent?

The mystery¹ can't be grappled with. Let it alone—Touch it not. Hush! 'Tis a funereal hour. List to the muffled wailings o'er lost souls and a ruined world!

Facts and their consequences are alone for consideration.—Wait!

The sorrows and sufferings of finite human love! The sorrows and sufferings of Infinite, Deific Love! They are beyond conception.—They are beyond compare.

Suffering! *physical* suffering! 'Twas exquisite, pro-the *Arddha*—*Nari*, or incarnation of Brahma, who is represented in sculptures as combining in himself the male and female organisms . . . Aryan, Scandinavian, and Semitic religions were alike pervaded by it.----*The Keys of the Creeds*.

Keshub Chunder Sen proclaimed the “Motherhood of God” as an idea correlative with that of the divine Fatherhood. “Many are ready to worship Me as their Father,” he makes the Divinity say, “But they know not that I am their Mother, too; tender, indulgent, forbearing, forgiving. Ye shall go forth from village to village, singing My mercies and proclaiming unto all men, that I am India’s Mother.” As a result of this, a band of twenty-five persons, among whom were nine missionaries, quitted Calcutta on the 24th of October, 1880, and traveled about 250 miles in five weeks, preaching everywhere the Motherhood of God.—*India Mirror, etc., 1880*.—Quoted by Count Goblet d’ Alviella.

1. The limitation of the Finite makes evil possible.—Leibnitz.

tracted, indescribable through that sleepless night, the bloody sweat in Gethsemane, the knotted scourging, the crucifixion! Suffering! *spiritual* suffering! "Tis not possible to conceive it. Others before Him and since have passed through series of physical tortures. Some—many while in the body have suffered the tortures of the damned, in remorse for their crimes. But on this One,—God in Him, rested the incubus of the sorrows of that Father for the sins of apostate men—children by His creation, in His image, for His glory involving their weal. These sorrows, it must be noted and impressed, were not the suffering consequences, which all mankind should aggregately bear for their sins—legitimately or statutorily made penal for a substitutional purpose—which penal consequences, advocates of a literal atonement by Jesus the Christ allege must have rested and pressed upon Him for the last hours in Gethsemane, and on the Cross,—as if it were possible; but the suffering *grief of the Father*, thus finally manifested for the aggregate ingratitude and rebellion of the race to that hour,—children He had made, fostered, and ever blessed. The Incarnation was a manifestation and demonstration,—proof palpable to sense in Human form, and for spiritual realization, of His unceasing love for those children, notwithstanding their accumulating corruption. In Gethsemane and through the Cross, were some of the manifestations of all that is possible to human appreciation of His infinite grief for their continued rejection of Him, as their God and Father. Under these sorrows, He writhed through the blackness of the spiritual darkness to

the culminating cry of the Human: My God! My God! why dost Thou abandon Me? The earth shivered and draped itself in sympathy with the wail. But men are not saved through these sufferings, as atoning substitutes or equivalents for their guilt. They were the climax of all the sacrificial instrumentalities for the salvation of men, from the birth of the first Adam through successive generations to the crucifixion of the Second,—the personal manifestation of God Himself in Jesus—His Christ. They were the greatest manifestation, as is conceived to be possible, the most impressive illustration of the love of God—the Divine Father, for His rebellious children. Such sufferings do not, cannot, atone for men's sins. They are the divine means for the divine ends,—not substitutes or equivalents for them. *Sin cannot be atoned for.* It can be forgiven upon the manifestation of the Godly contrition required. The general consequence of the violation of moral law, as of material,—sin, must abide until stayed or eliminated by Almighty interposition from the constitution and course of His Universe. To do this may be a portion of the mission of the Lord Jesus Christ to the earth. As human logic serves, such eradication is not possible, save as with God all things are possible. Has He interposed,—does He thus interpose, so far as human experience and observation instruct? It is evident, however, that the legitimate or statutory penalty involved in inseparable consequence, “the other half of crime,”¹ upon the individual sinner

i. Punishment is not some thing arbitrary; it is the other half of crime.—*Hegel.*

himself, personally and isolatedly, for his sins,—not upon others or things external to him,—through his enticement, influence conscious or unconscious, and example,—can be, and is averted or stayed upon his Godly sorrow for them. This is demonstrated by revelation and experience. Consequences upon his body, indeed upon his soul, to the extent that they have crippled its spiritual energy and usefulness, are not, cannot be, as is conceived, stayed on repentance. His soul will take with it into the Celestial State, the scars of the ravages of its deflections from right and duty; to that extent, it must be disabled in its spiritual progression. Much less can the evil consequences of his sins upon the souls and bodies of others,—the Universe at large, be stayed, except as the Almighty doth interpose. But the sinner upon his Godly contrition is rescued from perdition, though so as through fire,—a brand *snatched* from it.

Are the sufferings of God in Christ, so mysterious and so overwhelming in the witness of some of their external, their material effects, that they are not, at least, somewhat apprehensible and intelligible, in the light of Parental suffering, and of baffled Love,—that of Father and Mother—God?—*God in Christ?*¹

I. It was God Who looked forth on men through the eyes of Christ, God Who spoke to men through the voice of Christ, God Who beamed on men from the face of Christ. It was God,—His majesty and power, His purity and wisdom, His abhorrence of evil and infinite pity for evil-doers, His gentleness and patience, His meekness and His boundless mercy, which were unveiled through the whole life, and in the whole spirit of Christ. The very heart of God, in its deepest fountains, was laid open, and was seen to gush forth in the tears and in the life-blood of Christ.

Is there room for,—is there need of the interposition of materialistic theories,—of blood atonement, of commercial satisfaction, of rendition to Justice,—eye for an eye, tooth for a tooth, of governmental vindication, in their literal, earthy limitations, their technical, legal narrowness and complication, for satisfactory solution of such Tragedy?

It was through these means to impress men, that God was in Christ, reconciling the world unto Himself. The atonement, $\eta \; \chiαταλλαγη$, more correctly, the reconciliation, is in it,—so many as choose to be reconciled, not Him. There is no parallax in Him. Jas. i:17. Men are saved through His sovereign grace and purpose, whenever the pre-required Godly sorrow is discerned and manifested. The Apostle authoritatively declares:—God Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus ,before times eternal, but hath now been manifested by the Epiphany of our Savior, Christ Jesus, etc. II Tim i:9.

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. John iii:36. Indeed, since He was the manifestation of God Himself, and he that refuses to believe, obey Him, refuses to believe, obey very God manifest; and the blood (the

Christ was full of God, up to the highest limit of the capacity of a pure human soul. Christ was full of God,—breathing out, streaming forth, brimming over with the divine, that the divine, through His mediation, might re-enter men's souls, and might subdue, quicken and restore them.—*John Young.*

life) of Jesus Christ, His Son—God in Him, cleanseth us from all sin.¹ I John i:7.

Indeed! very deed! since it is the vividest representative of the sacrifice of the Son of God, not solely on Calvary, but from His advent to and exit from earth, the conception of which most startles and impresses men,—the culmination of all the sorrows and sufferings of His tragic life compressed and represented in and by one crimson word; since the shedding of blood had ever been associated with forgiveness of sins in the mind of the Hebrew, to whom John's Epistle, with that to the Hebrews, was specifically addressed, and for whom, in fact, most of the

I. "If we walk in the light, as He is in the light, then have we fellowship one with another"—God with us, and we with God—"and the blood of Jesus Christ His Son cleanseth"—is ever cleansing—"us from all sin." . . . There is one mysterious and mighty institute of purification. It is symbolized in the Cross. Love, the love of God, is the spiritual antidote to human sin, but not love alone, . . . but self-sacrificing love, incarnate, crucified love—love which has wept over men, which has groaned and bled, and died for men—love, streaming out in the life-blood of the Loving One. It is a fact, not a dogma, the fact of profoundest mental experience, which lies in these inspired words: "The blood of Jesus Christ, God's Son, is cleansing us from all sin." It ever is cleansing us;—a present, invincible virtue goes forth from it, to beget in us a wonderful abhorrence of evil, and a wonderful longing for purity, and to renew the defiled soul to humble, loving obedience!—*John Young.*

The blood of Christ is, as shed, the life of Christ given for men, and, as offered, the life of Christ now given for men, the life which is the spring of their life. John xii:24. The blood always includes the thought of the life preserved and active beyond death. . . . Participation in Christ's blood is participation in His life. John vi:53-56.—*Goldwin Smith.*

New Testament literature was prepared; since it was His physical, perhaps psychical life,—comprehensive, perhaps, of His celestial being in quality as in duration; since He was God Manifest Who only can forgive sins,—the Pleroma of the Godhead,—over all, God blessed forever,—the Beginning and the End,—the First and the Last;—of Him, through Him, unto Him are all things, to Whom be the glory forever! Yes, and the Apostle also avers, that much more, being reconciled to God through the death of His Son, shall we be saved by His life. Rom. v:10.

In Romans viii:24, the Apostle declares that we are saved by hope; and in Eph. ii:5, 8, that by grace ye have been saved; . . . for by grace have ye been saved through faith; Luke vii:50, xviii:42; Acts xvi:31, etc.; and the Savior Himself avers, in Matth. x:22, that he who continues steadfast in his fealty to Him through tribulation and temptation to the end shall be saved. Men are declared to be saved, instrumentally, through the Gospel and its preaching. I Cor. i:21, xv:2. By constant fidelity in the ministry, the same Apostle declares, that Timothy shall save both himself and his hearers. I Tim. iv:16. The word implanted, *εμφυτον*,—the word connate, the literal word introduced and stored in thought, or primarily engendered in the soul by the Spirit, declares James, is able to save souls. James i:21. He also declares, that he who shall turn about or back (instrumentally) a sinner from the error of his way shall save a soul from death, etc., James v:20; and Peter (I Pet. iii:21,) affirms, that Baptism even, the answer of a good conscience toward God—symbol of

its subject's death and burial to sin, and resurrection from it to the new life in Christ, *saves* him.

Salvation is wrought by various instrumentalities, and through successive spiritual states—all derivative of course from its source and fountain-head—God in Christ. According to His mercy, He saved us through the laver of regeneration, and renovation of the Holy Spirit; Titus iii:5. Salvation can with propriety be said to be conditioned on the passage of the soul through any single one of these processes, since it must be included from the incipiency to the consummation of such Divine work in a soul.

The blood is the life. Deut. xii:23. He that eateth My flesh and drinketh My blood (he that feedeth upon My life) hath eternal life; and I will raise him up at the last day. John vi:54.

What is the import in personal application to thee, what is specifically signified by the material, the familiar symbols employed, is for thee, believer, and for thee, unbeliever,—poor sinners like the rest of us, to undertake to apprehend. Let it henceforth ring and reverberate in the chambers of thy soul:—

Verily, verily, I say unto you: Except ye eat the flesh of the Son of Man, and drink His blood—*i. e.*, feed upon His life,—ye have not life in yourselves. John vi:53.

Carefully considering His own declarations, and the specific statements of the Scriptures as to His being and mission; that He the Son was One with the Father—God,—not merely in unity of thought, emotion and purpose, but One hypostatically; that He

was *the manifestation* of God; and giving only to symbols and metaphors employed such interpretation, scope and application as were designed and are allowed in the use of material analogies; various affirmations as the following as to His work and mission should not be difficult in apprehension:

“Died; suffered for our sins; the just for the unjust; gave Himself for our sins; made purification of sins; Who His own Self bear our sins in His body upon the Tree; was manifested to take away our sins; He made His soul an offering for sin; He put away sin by the sacrifice of Himself; was sacrificed for us; was made sin (or sin offering—sacrificial victim) for us; bear the sins of many; one sacrifice for sins forever; bought with a price; the propitiation for our sins, and also for the sins of the whole world; died for the ungodly; Who loved us and washed us from our sins in His blood; reconciled us to God by His blood; gave His life a ransom for many; redeemed us to God by His own blood; His blood was shed for many for the remission of sins; His blood cleanseth from all sin; we are justified freely by God’s grace through the redemption that is in Christ Jesus; God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses; Christ purchased us from the curse of the law, having become a curse for us; tasted death for every man.”

In self-denial, suffering and physical death, in the grief and anguish wrung out of His suffering heart on account of His wayward children; and primarily for the clear apprehension of the Hebrews, who clung with such inveterate tenacity to their ritual observ-

ances for purification from ritual sin, and as doubtless many of them did from real sin; by one symbol, God in the Christ was said to be a "sacrifice," and an "offering;" by another, as "propitiation;" by another, "reconciliation;" by another, "ransom;" by another, "curse," or legal penalty; by another, "blood for cleansing;" by others, as "the Way, the Truth and the Life;" "the Light of the World;" "the Light of Life;" "the Lamb of God Which taketh away the sin of the world;" "Lamb without spot or blemish;" "Priest forever after the order of Melchisedec;" "our Passover;" "an Offering and Sacrifice to God for a fragrant Odor;" "the Bridegroom;" "the Vine;" "the Good Shepherd;" "the Door to the sheep-fold;" "the Bread and Water of life;" "the Head Stone;" "the Corner Stone," etc.;—as if the Spirit, and He Himself would exhaust all possible analogies in material existence, and in human experience or conception, for illustration,—to make unmistakably pellucid to every grade of intellect and intelligence, among Gentiles as well as Jews, to sinners in all conditions and vocations of life, in every age to end of time, the relation in which God the Father manifested through His Son in humanity, stood in relation to His sinning children. Every Godly father, whose soul has been touched with sorrow,—whose heart has been wrung with anguish in the consideration of the persistent waywardness of his child,—whose death thereby will be hastened;—cherishing the hope, that that self-denial, suffering and death may serve to awaken that child to a realization of his fearful guilt, and of consequent impend-

ing ruin, has had a touch, at least, in sympathetic apprehension of what all such symbolic terms,—as “sacrifice,” “propitiation,” “ransom,” “penalty,” “curse,” “blood,” “shed,” and “for cleansing,” with the rest of them, signify in such tender relations and in such sufferings correlated with them.

Let be said then, by summary, though it be repetitious, that in addition to the natural provision for the forgiveness of sins, upon Godly sorrow therefor,—that comforting assurance in consciousness being inwrought in the mental and moral constitution; *in addition to and over it all*, that there is a certain efficacy and saving power (the special manner and way of its application and accomplishment not having been fully, if partially apprehended as yet) in the mission of Jesus,—His life, sufferings, death, resurrection and ascension,—cannot be denied; since His declarations and those of the Apostles are so abundant and explicit thereto. But, if it will ever be considered, that He was God Himself in manifestation,—given the terrestrial name of Jesus or Savior, thus endeavoring to reconcile the world unto Himself, there will not be, it is believed, so much difficulty in the apprehension or solution of the mystery of their correlation with the forgiveness and ensuing salvation of the sinner. The Reconciler thus, Savior is God in the Christ Who thus conditioned $\tau\hat{\eta}\nu \chi\alpha\tau\alpha\lambda\lambda\gamma\hat{\eta}\nu$ —the reconciliation, as He ever did from the first. The sacrifice and suffering of His paternal heart, though not visibly apparent until this Theophany, were declared and specified in His Word. Then, upon His assumption of a human form, the partial exhibit of His suf-

ferring Love for His disobedient children, for three years of the one-third century of this Manifestation, was so terrestrially palpable, that there can be no possibility of its failing to be discerned by all the candid,—the honest minded. He was God in the Christ,—thus proclaiming in Person the condition of Reconciliation. This ministry of it was, and is, as can be conceived, the most august and stupendous display of His love for the beings He had made in His own image. Sacrifice and suffering there were, of course,—the inevitable concomitants of such mission. But, that they were designed for, or could be made, an atonement for sin, in the sense of equivalence, satisfaction, compensation, expiation, substitution, governmental vindication, cancellation; an equivalent *quantity* of merit for the atonement—the covering over from terrestrial, celestial, or Deific vision of the *quantity* of demerit in the entire human family,—from the first Adam or the Second to the last man; the utter extinction of it as fact from the Universe,—is not rationally apprehensible, upon the conviction that what has mentally or morally transpired cannot be recalled, undone. Matter itself is unannihilable,—subject only to transformation. The word, the act, the desire cannot be as though they had not been, though the sinfulness involved may be repented of, and be forgiven. The record and the memory thereof must abide. Such atonement for the guilt of another by One innocent, if it can be, transcends and contravenes equity, as humanly conceived. If it be in addition by One—Deific, and possible; a believer like Paul, could only exclaim with profounder bewilder-

ment and deeper intensity, than did that great Apostle: O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out! Rom. xi:33. But is it not to be supposed, that the Divine Father would make His way of salvation plain, so as to commend itself to the apprehension and to the appreciation of His children in all ages? It is believed He has so done.

Men in gross moral darkness, without the light of immediate revelation, oral or written, conceiving their Deity to be a "magnified" man—like themselves anthropopathically, deemed an external Mediator, terrestrial or celestial, essential to secure favor from Him, or to placate Him, Here or Hereafter. Men also under the light of the revelation through Moses, and, under the ritualistic regimen instituted by him, conscious of their real or ceremonial transgression, and of their utter inability in themselves to keep commandments to perfection, and to satisfy their requisitions when violated, regarded such intercession mediatorial with their Jehovah, necessary for the same purposes.

It is sufficient to refer to the plague alleged to be stayed by the prayer of Moses;—the intercession of Abraham for Sodom, and for Abimelech; of Job for his friends; the illustrations in the lives of David, Hezekiah, Nehemiah and Daniel. But these indicate their very limited, contracted apprehension of the nature and attributes of Jehovah. They evidently supposed He was a being like themselves, more or less over-swayed by passion, magnified of course in-

definitely. Ps. 1:21. They had not come into the fuller apprehension of the latter days through Christianity, and through human reason developed and sanctified thereby. The God of the nineteenth century of the Christian era with Christianized persons, is not the capricious, changeable Jahveh of the anti-diluvian or post-diluvian times—swayed on provocatives by gusts of passion, as are sometimes large minded and good men, and as are very many ordinary men. He is superlatively Good as He is Almighty, Supreme, Absolute, and Eternal. His being and nature are Love. He is holy, equable, unchangeable, constant, stable. "I am the Lord. I change not." Malachi. iii: 6. Numbers xxiii: 19. He is omniscient, and needs not to be apprised of the circumstances and necessities of His creatures. He is susceptible in Himself, and exclusively on His sole motion. The merciful, the intercessory qualities are constituent in His being, therefore complete. They were specially manifested in His representative Christ. He ever responds promptly, fully, to the requisition of the sinner,—his cry for help upon the manifestation of the Godly contrition required. He does not thus graciously and fully respond without compliance with such conditions; not because He is not apprised of the sinner's forlorn situation, or because He is not willing to extend the priceless boon to him, without hesitation and without pleading; but because He knows, that suitable relief to a want not realized, compliant response to cry not extorted out of realization of lost and helpless state, would not be appreciated, and might serve to brace the beleagured soul in self-reliance, to

foster confidence in its own self-sufficiency and independence,—to intensify neglect, perhaps, defiance, of his Maker. “Is not this the great Babylon I have built by the might of my power, and for the honor of my majesty?” What a transformation was there of his thought and its expression, when he came to himself, from the depths of his abasement, his expulsion, his abandonment by God! He doeth according to His will in the army of Heaven, and among the inhabitants of earth; and none can stay His hand, or say unto Him, what doest Thou? . . . All His works are truth, and His ways judgment, and those that walk in pride, He is able to abase. Dan. iv.

But, to such exposition of His goodness, there ever should be super-added, that of His severity. Rom. xi:22. The vindictory and the condemnatory are inseparable junction with the merciful and the intercessory. They are the obverse and the reverse sides of His nature.

Jesus—the Son of God—the Son of Man ascended to His Father—being One with Him as He averred. Death, resurrection, and ascension involved the sloughing of the fleshly integuments, the abandonment of terrestrial habiliments and conditions assumed. He manifested Himself for a short period after His ascension to His disciples, visibly, tangibly, with the same wounds in hands, feet and side, or their celestial counterpart; He ate and drank for the confirmation of their faith—that He still lived to do all He had pledged;—whether in an exclusively celestialized or terrestrial body, cannot be determined from the records. Perhaps both the terrestrial and cele-

tial were interchangeably assumed, as occasion demanded.

So far as is revealed and can be apprehended, there can be no duple or triple headed Divinity on the Throne of the Universe. In accommodation to the spiritual limitations of disciples, and for the satisfaction of their aspirations, He declared, by a figure, that He went to prepare mansions for them, which being God He does. John xii:26, xiv:3, xvii:24. It is also declared by a figure, that He was, is, and shall be at the right hand of Power, or God. Dan. vii:13, Matth. xix:28, xxiv:30, xxv:31, xxvi:64, Mark xii:36, xiii:26, xiv:62, xvi:19, Luke xx:42, xxi:27, xxii:69, Acts ii:33, vii:55, 56, Rom, viii:34, Eph. i:20, Col. iii:1, Heb. i:3, viii:1, x:12, xii:2, I Pet. iii:22. The Apostle, Rom. viii:34, Heb. vii:25, ix:24, as in I John ii:1, also, to impress that class of believers specifically addressed, affirmed that He Jesus, after the similitude of their ritual High Priest, ever liveth to make intercession for tried and suffering disciples, which Love in God,—comprising the Intercessory qualities moving upon His Justice,—embodying the Vindictory, ever does. It is also declared, and unconditionally in Rev. i:18, I am the First and the Last, and the Living One. . . . I am alive forevermore; and the Apostle in Heb. xiii:8, also averred that Jesus the Christ, is the same yesterday, and to-day, and forever. This would be true, whatever were the conditions of His being in the Heavens,—whether God in the distinctive, celestialized Christ, through Whom alone God may be able to be seen in Glory,—since He is Spirit pure and illimitable; or,

whether Christ in God—subsistent in and consubstantial with Him. God is the Christ and the Christ is God. Conception of Fatherhood and Sonhood,—taken in literality and not in figure,—still existing in the Heavens,—two Personalities distinct, co-ordinate or inco-ordinate, involves belief in a Duality on the Throne. Both must be jointly co-ordinate, or one must be primitive and the other derivative. The Unity of the Godhead is nullified by such hypothesis; and the belief that God was in the Christ,—very God in such manifestation as is possible with such limitations through the medium of a human form, would be confounded or destroyed. Prayer, for the want of singleness and directness in address, becomes a shuttle-cock of the heart driven by the battle-door of the mind—interchangeably from one Being to the Other, often confounded in the supplication,—is confused and unsatisfactory to the aspiring soul. Jesus, by precept and example in His universal, and in His intercessory prayer, taught us to address God, Our Father, when we pray.

He was the son of Man in His earthly relations,—Son of God in the Divine. The Father and the Son were and are hypostatically One. Representation that the ascended Jesus is an Intercessor with God in Heaven, for succor and forgiveness to His disciples left behind Him, and to all who should believe in Him through their word, is based, it is believed, on the fact, that the same merciful characteristics and intercessory qualities exist in God in Heaven, as they did in His manifestation in the Christ on the earth.

If Jesus in Heaven is a Personality distinct from

God Himself,—really in Man Form, “at His right hand,” so that He can be conceived of, and appealed to, as the Intercessor with, and distinctively from God on behalf of His saved ones, it must be in His glorified humanity, though with the Theophany still, as was on the earth. He then must appear there the highest and the grandest of all the saints in light, such as Moses, Samuel, Daniel, John Baptist, Paul,—the glorified and alone perfect Man. Would He, or would He not, thus be presented by stress of human logic, to be less than God, though more than man and angels? But since God is a Spirit pure and illimitable, and cannot be seen by terrestrial or celestialized eyes,¹ even in the Celestial State; probably He will only be manifested to the saints in light, as to Angels,—through the celestialized Person of Jesus the Christ, as He was upon the earth, through Him in the Flesh. He will be God in Him There, as He was Here.

All prayer then, thus and solely directed, would be relieved of the confusion and indirectness with which

1. Thou canst not see My face; for there shall no man see Me, and live.—*Ex. xxxiii:20.*

God is Spirit.—*John iv:24*

No man hath seen God at any time; the only begotten Son, He being in the bosom of the Father, hath made Him known.—*John i:18; I John iv:12.*

Whom no man hath seen, nor can see.—*I Tim. vi:16.*

Ye have neither heard His (Father’s) voice at any time, nor seen His form.—*John v:37.*

If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him.—*John xiv:7.*

all human petition is attended without such conception. Addresses to Him then, would be directly to the Intercessory—Mediate—God in Christ, or Christ in God,—not directly to illimitable Spirit,—the Almighty, the Eternal, the Infinite, the Absolute. Probably then any direct, specific glimpse of God, by the saints in light will be and only through and in the celestialized form of Jesus, though the Universe, with its myriads of terrestrials and celestials, its celestial and terrestrial things, personal experiences and historical providences, will still declare His being, power, character and glory.

If Jesus having been the highest possible manifestation of God in a human form,—Man, with all the human qualities in perfectness and purity, as well as “the Pleroma of the Godhead bodily,”—that is, to the extent of possible manifestation of such “Pleroma” of Deific qualities and perfections in “bodily” human form,—has not passed into, and does not abide in the Heavens, individually, personally, distinctively from the Godhead,—the necessity and the occasion for such Deific manifestation on the earth until the Second Advent, save for a short period after the Ascension,

He that hath seen Me hath seen the Father: how sayest thou, shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself; but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works’ sake.—*John xiv:9-11.*

It will be noticed, that, in all those passages of the Old Testament, in which it is declared God or His glory was seen, it was through His angels or messengers, or through some symbolical representation.

and some celestial glimpses since, having ceased with the cry: "*It is finished!*" then, He cannot be singled out there aside from God as the Intercessor with Him on behalf of His children; the human qualities, intellectual, moral, spiritual, in their perfection and purity being constituent elements of God's nature —have been ever in Him; all prayer therefore must be directed immediately to God the Father, being Intercessor and the Interceded With, Father and Son, God and Savior, Mercy and Justice, the Intercessory qualities and the Condemnatory in equipoise, —the Obverse and the Reverse sides of His divine nature. Mercy and Truth have met together. Righteousness and Judgment have kissed each other. Ps. lxxxv:10. Righteousness and Judgment are the habitation of His throne. Mercy and Truth shall go before His face. Ps. lxxxix:14, xcvi:2.

Did, then, the Theophany through Jesus the Christ, the terrestrial or the time distinction between the Father and the Son, terminate at the Ascension?

If the declaration is not to be interpreted figuratively and as a symbol, but as heralding a coming *event*, in junction with its object the most portentous; then such Theophany will be resumed,—when *He will be seen*, as is averred, coming on the clouds of Heaven with great power and glory, and with attendant angels. Each,—every eye shall *see* Him, it is declared, even those who pierced Him! Rev. i:7; and in the Celestial State,—also declared: His servants shall see His face. Rev. xxii:4, Matth. xxiv:30, xxvi:64, Mark xiii:26, xiv:62, I Thess. iv:17.

These are mysteries, into which men, as well as

Angels, desire to look. Do not Scriptures, God-inspired, encourage and authorize the Human to cherish and to indulge in such desire?

To such conclusions does the logic of thought conduct. But logic must give place to the weakness, necessities, and aspirations of the human soul—in earthly limitations, from carnal impulsion; to Prophetic symbols, and Apostolic declarations.

If this conception of Jesus the Christ in Heaven—as the Mediator, Intercessor, Manifestation of Deific Personality, or a Personality distinct from God's, at least in presentation,—the Supreme Object of poor human trust and belief,—the Cynosure of “every eye,” be stricken out of the Beatific¹ Vision disclosed to the dying Stephen and the ecstasied John; then most precious aspirations and hopes through the Christian ages, cries unutterable and too deep for tears,—attempted to be compressed in penitential psalms and adoring hymns, in appealing invocations and wailing litanies,—cumulating in the climax of supplication to Him of the Triune,—struggling now, as ever for expression, will be repressed, no longer cherishable, and for prayer. Oh! we must be permitted in our human weakness, if weakness it be, still to cry, and to sing with the blood-washed millions of the past, the present and the future:—

1. Attended with ten thousand thousand saints,
He onward came; far off His coming shone.

—*Paradise Lost. Book VI.*

I did think, I did see all Heaven before me, and the Great God Himself.—*Handel, on the composition of his “Hallelujah Chorus.”*

Jesus! Lover of my soul,
 Let me to Thy bosom fly,
While the billows near me roll,
 While the tempest still is nigh!
Hide me, O my Savior! hide,
 Till the storm of life is past;
Safe into the haven guide;
 O receive my soul at last!

Other refuge have I none;
 Hangs my helpless soul on Thee!
Leave, ah! leave me not alone,
 Still support and comfort me!
All my trust on Thee is stayed;
 All my help from Thee I bring;
Cover my defenceless head,
 With the shadow of Thy wing!

—Wesley.

If this be only a symbol of the unspeakable, indescribable reality; let be; we will still cling to it, till we wake with His likeness; for we know if Scripture be of God that when He celestialized shall be apparent again, we shall be like Him, for we shall see Him even as He is—Over All, God-blessed Forever!
Ps. xvii:15, I John iii:2, Rom. ix:5.

Mere acts of the understanding are neither right nor wrong. . . . In the Scriptures, . . . faith and unbelief are mental acts, . . . or joint products of the understanding and heart; and on this account alone they are objects of approbation or reproof. . . . Opinions cannot be laid down as unerring and immutable signs of virtue and vice. The very same opinion may be virtuous in one man, and vicious in another, supposing it, as is very possible, to have originated in different states of mind.

The time is come when religious bodies will be estimated by *the good they do*, when creeds are to be less and less the test of the Christian, and when they, who labor most effectually for their fellow beings, will be acknowledged to give the best proof of having found the truth.

Our religion is at this moment adopted, and passionately defended by vast multitudes on the ground of the very same pride, worldliness, love of popularity, and blind devotion to hereditary prejudices, which led the Jews and heathen to reject it in the primitive age; and the faith of the first is as wanting in virtue, as was the infidelity of the last.—*Dr. Channing.*

Perhaps in no previous age, has there been witnessed such an exhibition of decorous plausibilities, and apparent sincerity in religious profession, combined with melancholy deficiencies of truth and integrity in trade, commerce, and all dealings between man and man, as at the present time.—*Triumph of Good over Evil.*

Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father Who is in Heaven.—*Matth. vii: 20.*

FOR THEY SAY, AND DO NOT.—*Matth. xxiii: III.*

CHAPTER II.

THE CREED IN THE DEED.

Except a man be born from above, he cannot see the Kingdom of God.—*John iii:3.*

He that believeth on the Son hath eternal life; and he who disobeys the Son shall not see life, but the wrath of God abideth on him.—*John iii:36.*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. . . . This do, and thou shalt live.—*Luke x:27, 28.*

If ye love them that love you, what merit can you claim? for even sinners love those that love them. And if ye do good to them that do good to you, what merit can you claim? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what merit can you claim? even sinners lend to sinners, to receive again as much.—*Luke vi:32-34.*

Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? etc.—*Romans ii:21.*

Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me.—*Matth. xxv:45.*

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal; and if I have prophetic gift, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I distribute all I have to feed the poor, and

if I give my body to be burned, but have not love, it profiteth me nothing.—*I Cor. xiii: 1-3.*

Let your light shine before men that they may see your good works, and glorify your Father Who is in Heaven.—*Matth v: 16.*

Walk as children of light.—*Eph. v: 8.*

So we also might walk in a new life.—*Rom. vi: 4.*

In purity, in knowledge, in long-suffering, in kindness, etc
II Cor. vi: 6.

The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, lenity, self-mastery, etc.—*Gal. v: 22-3.*

Whatever things are true,

Whatever things are revered,

Whatever things are just,

Whatever things are pure,

Whatever things are lovely,

Whatever things are commendable,

Whatever virtue, whatever praiseworthy,—

Prize these things.

—*Phil. iv: 8.*

Repentance, therefore,—Godly contrition for sin,—an act of the soul apprehended by the weakest, whereupon forgiveness can be secured, and the Heavenly inheritance thereafter attained, was the prime burden of the Savior's ministry. “Repent!” cried He, as if the message had been thundered upon His hearers for the first time, “for the Kingdom of Heaven is at hand.” Indeed, aside from the monitions of conscience in every one, it was thus for the first time, in public declaration to the mass of the common people, and the mongrel rabble then in Judea and Galilee. Intelligent Hebrews, as was foretold, when they heard did not understand; and, when they saw did not perceive. The two first classes, in their ignorance and destitution, did not read or hear read the Hebrew or the Aramean Scrip-

tures, or the Septuagint Version at all. But as the Apostle said: the times of ignorance therefore God overlooked; but now as then commanding men that they should all, everywhere, repent. Acts xvii:30. He that believeth on the Son hath eonian life,—true life in quality as in eternal duration, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. John iii:36. Thus He discoursed to the end. As he was about to ascend, He impressively charged His disciples: Go ye into all the world, and preach the Gospel to the whole creation. He that believes and is baptized shall be saved; but he that does not believe shall be condemned. Mark xvi:16. Salvation on the part of God is easy, since as a Father He yearns that all repenting should return unto Him, be forgiven and be saved. Salvation on the part of the sinner is difficult, because he is indisposed to heed the gracious entreaty.

What belief is in the Christ's acceptance needs no exposition in our time. It is a persuasion, that what He affirmed was true. It is not mere intellectual assent to Truth. Thou believest God is One; thou doest well. Demons also believe and shudder. James ii:19. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Romans x:10. With it is involved and conjoined such sorrow for sin, such profound consciousness of helplessness as a sinner, such recognition of God in the Christ, such inaugurated love of God with the entire being, and of one's neighbor as one's self,—though there is a still higher degree of

it which induces sacrifice of one's temporal interests,—even of life itself for the weal of others,—as was that of Jesus, if one is able to attain unto such altruism¹ (John xv:13), that a revolution of desires, motives, aims and ends of life ensues. The soul is thus born from above,—is renewed, transformed,—issues from darkness into light. The profession thereafter will be translated into life. The life will reveal the creed.

1. Auguste Comte criticised the Golden Rule as having too much regard for self. "Self," he says, is the soul of sin; self-hood is evil. One must forget himself. The right rule is—not to do as you would have others do unto you, but to do to others what absolute good-will requires: to live for others.—*O. B. Frothingham.*

A high morality demands, not that we should treat them as we wish them to treat us, but that we should be able to rise above our wishes for ourselves, or even theirs for themselves, and recognize their right to the best treatment of their situation and need, whether we should wish for such specific treatment or not. If I am selfish and want my greed consulted, shall I therefore gratify another's to his injury?—*Oriental Religions.*—*Johnson.*

Unless we desire happiness for ourselves, we have no standard of measurement by which to guide our conduct towards others, nothing to give us a clue, as to what others will desire. And more than this, as Spencer has shown in his "Data of Ethics," those who through neglect of due self-regard have failed to maintain bodily well-being, end by becoming a burden, instead of a help to others. . . .

The constant exclusion of our happiness from the idea of what is good or right to be done, is a dangerous fallacy, because under the guise of transcendent virtue it undermines natural virtue, which requires of us only that we should do unto others as we would be done by,—that we should love our neighbor as ourselves, seeking his good as well as,—not regardless of our own.—*P. F. Fitzgerald.*—*Phil. of Self-Consciousness.*

When men inquire, what they shall do to inherit eternal life, their sincerity in asking, their willingness to do what may be required, from a right motive, are to be tested: they are to test themselves. When a Master in Israel came by night, desiring, perhaps moved thereto by gracious influence, to get insight into the doctrines of this "teacher come from God;" the Savior confronted him with utterance imperative and curt: Verily, verily, I say unto thee, except a man be born from above, he cannot see the Kingdom of God. John iii:3. The creed of ancestry had doubtless, descended to Nicodemus as an heir-loom. Perhaps unconsciously he had come to trust much in the conserving power of heredity. Perhaps he had rested his hopes of ultimate salvation on the ground of external and literal obedience, motives unconsidered, not by trust in Him, Who, Moses and the Prophets predicted, would come, and as was evidenced to this devout member of the Sanhedrim had come, and was before him then and there face to face. Interior, radical revolution of motives, desires and purposes, from the idolatry of self and of interests that exclusively center in self, was not recognized as essential to the obtainment of the Heavenly inheritance. There are Nicodemuses in our time, D. D.'s and Ph. D.'s, on whom perhaps consecrating hands have been laid,—thus buttressed in their hopes, who need to be thus unceremoniously and curtly addressed. It may be they are passing life under the shadows of Theological or Missionary Corporations, as Professors or Secretaries, and perhaps well-to-do in the Earthlies have thought to secure a lien *ex officio*

upon the Heavenlies; or, in centers of social, intellectual and religious culture, are referring all questions in politics, ethics, and religion, to their idolatized self-reason,—unillumined by the Spirit and the literal Word, and uncollated with other individual reasons,—as the supreme and last arbiter for decision. True, the Infinite has not required the repression of a finite individual reason in its attempt to apprehend the unknown, for the injunction is: Scrutinize! Do not servilely, facilely accept the judgments or the opinions of others. Thoroughly test them for thyself. Hail light on truth and duty, from whatever source, but mistake not darkness for light. No soul however enlightened can safely regard its solitary *dicta* as infallible.

The external conduct of these moral persons,—“ethical culturists,” as tested by the prohibitions of the Decalogue, may be spotless and polished as Parian marble and as cold. Long since they abandoned confidence in those spiritual revolutions, experiences and states, denominated “repentance unto life,” “regeneration,” “conversion,” “new birth,” “new man,” “Christ dwelling in the heart,” “Christ formed within.” Jesus, they do not question, was a “teacher sent from God,” a prophet extraordinary, a divine exemplar, a model man, ranking with Sakya Muni, Zoroaster, Confucius, and Francis of Assissi. “Ecce Homo!” with admiration they exclaim. The self-righteousness, self-complacency, self-confidence of such need to be summarily cut down by the sweep of the Savior’s scythe: “Verily, verily, I say unto you, except a man be born from above, he *cannot* see the

Kingdom of God;" "except ye be converted,"—turned about, radically changed in purpose, thought and life, and "become as little children,"—docile, guileless, trustful in the Father; "ye shall not enter into the Kingdom of Heaven."

There be others like the "certain lawyer" who desire to know "what they shall do to inherit eternal life." The summary of the "Law," and of "pure and undefiled religion" they unhesitatingly admit to be,—to love God with all the heart, soul, mind and strength; but when enjoined to regard their neighbors as they do themselves, they dubiously or sinisterly inquire: "Who is my neighbor? There have been many such theologic casuists in our time: the class is by no means extinct, who find their neighbors only in Asiatic idolaters, and in the cannibals of the Seas, not at all in the slaves' or freedmen's huts jutting to their own dwellings,—victims of their oppression, or in the Chinese huddled in their basements. There are some at least of these theologues, farther North, who can now discern him only among the freedmen; not among the destitute and the afflicted on their own streets,—their employees or servants in their own dwellings.¹

There be many precious young men, not far externally, from the Kingdom,—of pious ancestry per-

1. It will be a wonderful thing, some day or other, for the Christian world to remember, that it went on thinking for two thousand years, that neighbors were neighbors at Jerusalem, but not at Jericho.—*Ruskin.*

A philanthropist—a man whose charity increases as the square of the distance.—*Middlemarch.*

haps young men of culture secular and religious, and some of great wealth; very dutiful to parents, very genial in society, humanitarians, "modern editions of the Decalogue," having "kept the law"—externally—"from their youth up; wedded to "culture with a slight flavor of Christianity," "morality touched with emotion," who seek to know "what *they* shall do to inherit eternal life," but who have not realized that they are stewards,—only lease-holders, not owners in absolute fee of what they possess. They need to be summarily told and thus tested: "Sell all that you have and give to the poor." Then, shall you "have treasure in Heaven." And "come, follow Me."

What shall they do to inherit eternal life? The inheritance is conditioned on repentance, on continued obedience to and trust in the Reconciling One. Salvation cannot be bartered for. There can be no traffic in eternal life, though Popes some times have thought to make a corner of it. It is not negotiable and purchasable as is position, or office, or station, or even as a degree ecclesiastic. It is a gracious gift to the contrite and to the obedient. Those who seek for it, must, repenting of wrong to God and men,—turning from it, have such faith in Him Who is the Way, the Truth, and the Life,—the compassionate God in manifestation, as to appropriate to themselves what He has done,—that which was not possible for them to do, though they may not fully comprehend how the saving work is wrought. Then He will do all that is necessary to be done for them personally, and enable them to do what they ought to do. Do?

Repent and turn to God, from Whom hitherto thou hast been averted. If thou, O rich young man! enamored of earth, would be saved by *doing*, basing all thy hopes of attaining the Heavenly inheritance on commandment keeping, on external obedience, having as thou dost allege “kept” the commandments severally, “from thy youth up;” go and convert thy material means into money, and distribute wisely to the poor, and from a holy motive, because thou lovest to do it; because thou recognizest thy stewardship; because thou feelest it is thy duty, and a privilege; because I command thee Who alone can save thee,—give thee this eternal life; then “shalt thou have treasure in Heaven.” Then “come and follow Me.” Thy God may not require it of thee in the end, but thy willingness to do it may be thus tested by Him, as was that of Abraham for the sacrifice of his son, and, of this “very rich” young man (Matth. xix:20, Luke xviii:21) by Jesus. Ah! who does not know, that to do all this may be to encounter poverty, self-denial, tribulation, persecution, suffering, perhaps death, as any or all be required? This is to follow Christ. *Doing* will save none, but if any one desires to be saved, he will *do* whatever he *can* do, and is required of him.

Work towards thy salvation, O soul! with fear and trembling, for God is the Worker-Out of it in you,—both to will and to work according to His good will. Phil. ii:12.¹ “The whosoever will are the elect, the whosoever wont are the non-elect.”²

1. See the Greek, also, of I Cor. xii:6, 11, Gal. iii:5, Col. i:29, I Thess. ii:13.

2. Sam'l P Jones.

The most that the mass of church members, it is feared, are trying to do, is to "keep the ten commandments"—creditable indeed to the extent of *the trying* and the keeping; and with respect to the one of the two in which the Savior said was comprised the "law and the prophets,"—"Love thy neighbor as thyself," trying to keep that, so far as is consistent with a *prime* regard for their self-interests. If any one doubts this, let him take up the character of each church member, put it into a crucible, thoroughly test it for the indestructible residuum—the incom-bustible asbestos of goodness and love, somewhat as the Savior did the "very rich" young man. It is apprehended, that most of them as they were tested in being required to do some thing antagonistic to their master passion, their habitual spirit and practice,—involving the excision of some right hand of possession, or extinction of some right eye of desire,—the unconditional surrender of some thing they had heretofore idolized, and the future consecration of the same to the holiest of causes, and especially the practical demonstration, that they do indeed love their neighbor as themselves,—would be seen walking away "sorrowful" one by one.

In those blessed days of anticipation, should they come, there will be more, it is believed, of what is described in the following record: And there was one heart and one soul in the multitude of believers, and not one regarded his possessions as his own (they considered themselves merely stewards of what they possessed), but had all things common. . . . Neither were there any that were in want, for such as

were possessors of lands or houses,—selling them voluntarily, and from Christian impulsion,—not from constraint or specific requirement, brought the purchase money thereof, and laid it at the Apostles' feet; and distribution was made to every one who had need. Acts iv:32, 35.

It must ever be impressed, that Christianity in theory or practice, is not merely a system of truth or truths presented to the intellect—to be believed or disbelieved indifferently,—topics of speculation, discussion, development and application, with no moral responsibility involved in the acceptance or rejection, as one may believe or disbelieve, discuss and apply certain mathematical, geological, astronomical or chemical theories; but an inward and outward rule of life, prescribed by the Lord Jesus the Christ,—God Himself in manifestation,—wrought and established in the heart by the Spirit through the palinogenesis required. The results will be seen in conduct. Men therefore accept or reject it with responsibility. The understanding may give assent to it, as not only true, but may commend its requirements as just and reasonable; but if there is no acceptance or recognition in the heart; if there is no exemplification in the life; if he, who assents to it, does not endeavor to regulate and harmonize his interior and exterior life with it, it will, in him, have no quickening or conserving power;—will be as salt without savor; rather he will on account of the incongruous relation become a *skandalon* to other souls. Woe to the orthodox in creed, who are heterodox in life,—woe ever!

He, therefore, who would obey God, be Christ's disciple, must do as He commanded—take up his cross, follow Him, go about doing good. That involves not only self-denial, but privation, and very often, the "tribulation" foretold. In the proceedings of the Judgment Day foreshadowed by Him, He represents Himself as refusing to recognize "many," not because they were unsound in their theological opinions, but because they did not illustrate their professions in internal and external conduct,—had neglected to minister as they had ability and opportunity to the bodily and spiritual necessities of men. Jesus took it for granted, that if a man loved God with all his soul, mind, heart and strength, he would love his human brothers, and that he could not be otherwise than humane and philanthropic.

The evidences, it is repeated and urged, of the possession of Christianity, are not mainly even in assent to a creed,—in stated recitation of its formulas, in zeal to propagate what one believes and feels is true and pure. Of course out of the abundance of one's heart will he speak. If indeed one is a child of God, a regenerate person, a Christian believer, he cannot refrain from oral or emotional expression of the fact; he will manifest it in conduct. But emotions will not save, nor are reliable tests of spiritual state. Their inspiration may be out of bodily condition, of mood or environment,—of earthly or celestial origin. The Christian test, since Apostolic times, has been too exclusively, what does one mentally, speculatively believe? what does he think? During revival times since, the test has been disproportionately, how

does one feel? In last days, it will be, what does one *do*, as expository or illustrative of what he professes to believe and feel? How does he live in his family, and in presence of his fellow men? What shall one do? Not only what he does in ecclesiastical relations, but in his business, on the streets, in his office, in his family, in private, when and where there is no eye but God's to discern him. Do?—In the shrift of his innermost, his subtlest offending,—deflection from right, duty, purity!

If one is a Christian, he will endeavor to think, feel, speak and act rightly, day by day, whether he is conspicuous in attendance or participation in devotional meetings or not. Right conduct in the family, on the streets, in his office, in commercial transactions, will be the test of the sincerity and genuineness of profession,—of possession. There are direct duties to be discharged, and their performance will spring out of a Christianized heart. One will, of course, as opportunity opens and duty presses, make public but not ostentatious manifestation of what he believes and feels to be the Truth. It is easy to be zealous, fluent, joyful in the conference or the devotional meeting, out of the natural, inevitable flow of gift, temperament, mood, circumstance,—when one is well-to-do, is free from pecuniary embarrassment, has ample funds available at any moment,—to provide for all the physical or intellectual necessities of himself and family, and in advance, for months or years; when digestion is good, and all externally goes well with him; but how is it with those whose physical, intellectual and spiritual energies have been absorbed

during the day, in providing the means of subsistence for their families, in meeting their pecuniary obligations, in keeping the gaunt wolf Want from their doors?

Cornelius may or may not have been a fervid exhorter. It is probable he was not, for military men are more given to deeds than words. So far as revealed, it was good doing in inseparable junction with unostentatious prayers, and probably more in private than in public,—the complement of a well-ordered, symmetrically developed life, that went up for a memorial before God. A Christ-like life is a perpetual speech and a ceaseless prayer in the presence of men for their souls. There are too many mechanical, soulless, formal prayers. They do not rise higher than, if as high as the petitions of idolaters revolving in the cylinders of their prayer-mills. As the trust of the believer ripens, so supremely submissive, unconditioned will it be in his Divine Father,—so absorbed will he be in inward communion with Him, in requests unutterable,—every hour, that less often will he be inclined to rise in the public gathering for the utterance of prayer; if outwardly expressed, it will be wrung out of his soul by the exigencies of the occasion,—realized necessities for self and others; will therefore be compressed, energetic, ejaculatory to God, rather than oration to Him,—and for the delectation of hearers.¹ In realization of earthly sorrows, earthly wants, God's Almightiness, man's helplessness, the soul is often stricken dumb; if it speak at all, it will

1. The most eloquent prayer ever addressed to a Boston audience.—*Boston Editor on a D. D.'s Prayer.*

be in cries, in ejaculations, in interjections, in smitings on the breast, in uplifted hands, in sighs and tears.

It has been said,—and truly, as is thought, by a recent writer on Prayer, that sometimes, at least, “the highest development of faith, no less than its non-existence, may conceivably be indicated by a complete absence of petitionary prayer.”¹

However painful to sincere, simple-hearted disciples will be the disenchantment,—it is presumed, that keen discerners, and ripe in observation are not long deluded; it is *fact*, that gifts in speech or prayer, delusively taken for graces in ecclesiastical life,—fired on occasions, apparently, by a live coal from the Divine altar,—haloed seemingly by light from Heaven, anointed with external and apparently internal unction, are *not* conclusive evidence of saint-likeness, or any degree of saint-ship. Often they have been conjoined with utter destitution of it. The Devil himself has been very unctuous and Scriptural. Doubtless many of the Scribes and Pharisees, who crucified the Lord of Glory, and he who went up with the Publican to the Temple to pray, flaunting the semblances of self-abasement and humility, were eminent saints of their time,—seemed doubtless to the lowly, sincere worshippers, humble and very meek. Well apprised is the world of what Papal and Episcopal Bishops have done under the cowl of Godliness and saint-ship. With what fervor did they preach! with what unction did they pray at the Rack or the Stake! Saul of Tarsus, in his untempered zeal, haled Christian men and women to prison,—so deluded as

1. John H. Jellett.

to believe, he, thereby, did God service. The Holy Fathers of the Spanish Inquisition, "*ad majorem gloriam Dei*," tortured, with devilish ingenuity, and burnt myriads of Christian heretics. Jesuits harassed and imprisoned, in the Inquisition at Goa, descendants of primitive believers, because they would not conform. Would that it could be said of their Protestant successors, that they were not culpable in this regard! It has been estimated, that fifty millions perished through the diabolic instrumentalities of the Papacy, since its rise. Of the ostentatiously pious Philip II of Spain, Motley declared: "If Philip possessed a single virtue, it has eluded the conscientious research of the writer of these pages. If there are vices—as possibly there are—from which he was exempt, it is because it is not permitted to human nature to attain perfection even in evil. . . . He said of himself, on his death-bed, 'In all my life, I have never consciously done wrong to any one. If ever I have committed an act of injustice, it was done unwittingly, because deceived by circumstances.' He told his son to observe closely his father's condition, that when he was laid low, he might have a conscience void of offense!"

There have been like professions and manifestations of piety in modern ecclesiastics,—crucifiers of souls, rather than bodies; for well they know, that touching bodies in these times,—Church and State dissevered,—the State will touch theirs.

Come thou instanter, to the realization, then, meek-hearted disciple, and spare thyself the torturing pain of experience,—though thou should'st be charitable,

patient, discriminating to the last,—come thou instantly to it; otherwise what sorrow of heart, if not darkness of soul, and eclipse of faith will come to thee, when the deceptive spell broken, the delusion exposed, thou dost finally awake to the painful reality! Heed the Divine test: “By their *fruits* ye shall know them,”—not by the foliage of their professions. “Fruits!” and what are they? ostentatious display, or manifestation of gifts, external graces? Nay verily! but acts, deeds, words, demeanor—conscious or unconscious; humility, which, while it doth not prevent or forbid just estimate of one’s gifts and acquisitions, doth lovingly recognize those of others; unselfishness, ends of which are not exclusively self-centered; justice, which gives God His due, as well as man his; love, which pities the transgressor while it abhors his crimes; that ministers, according to ability and opportunity, to those in want,—even to the vile, the abandoned, enemies of God and men; which induces self-denial and self-sacrifice, even of life itself, if evidently required in God’s providence; that depth and degree of it, if attainable .which “beareth all things, believeth all things, hopeth all things, endureth all things.”

“The religious sense, viewed as the simple apprehension of a spiritual world, is in itself no preservative whatever against moral obliquity. The term religion stands for two distinct things. It both stands for the ethical thing so-called, *i. e.*, a proper state of religious habits and affections; and also stands for the intellectual or metaphysical thing so-called, *i. e.*, the sense of, or belief in the fact of a spiritual and

invisible world. Spirituality and invisibility are not in themselves ethical, but metaphysical ideas, and the sense of a world spiritual is no more an ethical sense in itself, than the sight of a world visible is. . . .—Supplying a spiritual world over and above this visible one, is a most important addition to our idea of the Universe, and enlarges our mental prospect; but it does not of itself touch our moral nature. . . . The moral effect of a spiritual world upon us depends entirely upon what we make that world to be, and what we make that world to be depends upon our own ethical standard and perfections.”¹

The foreign missionary has been selected by many as the best type of Christianity,—for self-abnegation, self-sacrifice, disinterestedness, purity and symmetry. It is possible, however, that one might exile and isolate himself in spiritual deserts through morbid ambition,—restless aspiration for glory, and be deceived, and deceiving, with the supposition that he was being consumed with a passion for souls. The Apostle thought, that such deception in himself, even, was possible, when in the climax of specification he declared: “And if I give my body to be burned, but have not love, it profiteth me nothing.” Thousands of heathen and Papal devotees have illustrated such possibility by endurance of privation, suffering and death, in their pilgrimages to shrines of idolatry;—thereafter, and therefor were canonized as saints. Unquestionably many foreign missionaries have furnished some of the noblest illustrations of what Christianity is in precept, and should be in practice.

i. Mozley.—Cromwell.

They nevertheless in common with all classes of believers are to be tested,—not exclusively by what they are on dress-parade at home, but by what they are in private life, in personal intercourse—among the heathen; and God alone knows the heart. Such tests good men expect, and do not protest against. In the Home field, believers are daily and hourly thus scrutinized, not only by worldlings, but by their fellow believers among whom they are cast. What Grace has failed to do in abrading angularities,—straightening or repressing crookedness in nature, is more or less symmetrized and rectified by contact and attrition. In the Foreign field, they are not so much exposed to scrutiny and criticism, where the moral standard is so low,—are subject very little to such intellectual or moral abrasion. Unsanctified nature has indisputed or undisturbed sway, unless purified and sanctified by the Christ within. The “Rooms” are too far distant for espionage, unless as were the system and the practice in Jesuit missions, each missionary is set as a spy upon every other, and to report thereon and statedly to “Head Quarters.” The secret history of Foreign missions reveals the same imperfections and infirmities, that exist among brethren of the same faith in the Home field.

The days for the most part of missionary peril in foreign lands are rapidly passing away, and the excessive glamour therefrom disappears with them. They, however who will live Godly, in the Home or Foreign field, will as ever encounter some kind or degree of persecution. In the world, anywhere, they

will have tribulation. As, said editorially, the New York *Independent* some years since:

"The majority of the mission stations, occupied by Protestant missionaries, are within the temperate zones or in climates in which, with proper precaution, healthy men and women can labor and keep their strength. Hundreds of foreigners, men and women, live in these same countries, in the various pursuits of business or in the government civil, military, or naval service. . . . To carry the Gospel to the heathen, the average missionary of to-day gets into a palace-car, and rides to a first class ocean steamship, and as a cabin passenger braves the dangers of the sea. Often his route is through lands of classic story, or the glorious wonders of nature and art. Arrived at his destination, he has a comfortable house to live in, with furniture, coal, candles and mosquito nets. He is usually provided with a good doctor, a fair teacher, plenty of nurses and servants. Usually, there is American or English society in the same town, city, or neighborhood. In almost all the Asiatic and African ports there are regular mails. If his health fail, he can come home. His salary, though small, is sufficient for decent support—sometimes for a life, which, if not luxurious, is far superior to that which the same person in the struggle for fame, place, and bread could win at home. If he has archæological tastes, he has fascinating opportunities to cultivate them. Once in six or seven years he can return home to recruit."¹

1. It cannot be denied, that the pecuniary support given to the foreign missionary, is more liberal than that which home mission-

The truth is doubtless that the best representatives of Jesus Christ are found among the obscure, the untrumpeted at home and abroad, who have been disciplined by trial and purified by suffering. Jesus so designated, and Peter so emphasized in his first epistle. . . .

Activity in all the departments of Christian labor, has amazingly increased during the last fifty years, in sympathy with the quickened pace of secular af-

aries on the frontier, or pastors of average country churches receive. . . . Judging from his recollections, and from what he has since observed, he is of opinion, that he himself lived more comfortably, and with a good deal less pinching, on half of his missionary salary, than two-thirds of the Baptist pastors in the country parishes of New England upon the whole of theirs.

An intelligent Christian lady after making the tour of China and other Eastern lands, is said to have remarked, "I can never again say 'poor missionaries'; let me always say, since I have seen them in their homes, 'good missionaries.'" The comfort, the absolute neatness, the trained servants, the unostentatious elegance even, which are found in so many missionary homes abroad (including my own old home in Rangoon, perhaps), would strike the great majority of our contributing friends, if they could see them, with surprise, if not with a measure of disapproval.—*Rev. C. H. Carpenter.—Mission Economics.*

[Mr. C. was for many years, a devoted and successful missionary among the Karens, sent out and sustained by the Am. Baptist Missionary Union. He and his wife have recently gone to Japan to labor in an individual mission, depending chiefly on faith, that they will be sustained by the prayers and material means of the friends that God will provide for them. Their trust in Him has been signally honored and blest.]

In the Chicago (Cong.) *Advance* of Dec. 2, 1886, a Home missionary is "tempted to make a personal statement" which "I doubt

fairs, in striking contrast with the staid movements of Christians previously. Then, there were but few Sunday Schools, few night meetings, few benevolent societies. While unquestionably, it is healthful that Christian enterprise should be thus stimulated, and the social element be developed; yet it must not be forgotten, that God does not work in His material or His Spiritual Kingdom, so far as one can discern, as most men do in worldly matters. He is never in a hurry, nor are divine influences ordinarily wrought thus in souls. "Nothing is more vulgar than haste."¹ True, the instant comes when a decisive change, as in regeneration, takes place. But who has been able to discern the long train of influences preceding such result? Some appear to ripen rapidly for Gehenna, and others as quickly for Heaven. But there were

not," he says, "will represent the case of about all our home missionaries." He has the care of three churches, scattered over a territory of 500 square miles. He has preached every Sabbath morning, and at one of the other places in the afternoon; for some time preached again in the evening; has eighty-four families under his care, visiting them with his wife twice a year at least.—The only Protestant English-speaking minister on 500 square miles. "It requires strong faith and some pluck to do this work, especially when you have to face a Nebraska blizzard." His family consists of six, and he received during the last year \$486.10.—One quarter's salary due him from the Society on last year; owes much more than this; creditors want their money. Last year built a parsonage; gave \$50 towards that, now pays \$40 rent a year, to pay back the loan of the Union. The hope of one of his boys, who greatly desires a higher education, must be given up. "The economic lines must contract a little more. The account must be balanced by faith. If comforts decrease, faith must increase."

i. Emerson.

series of antecedents looking to such consequent. Ordinarily, good or bad character is slow in growth, as men count slowness. Christian influence is the outgrowth of fidelity, purity, consistency, for years. So that, it is a question for consideration, whether this increased activity in Christian enterprise, the multiplication of religious instrumentalities, the numerous meetings—for children especially—have not been attended with superficiality in religious thought, shallowness of convictions, with want of discrimination and thoroughness in the application of properly rigid tests of the alleged change wrought in the soul, and of fitness for a public profession of the same,—the opposite of which was characteristic of those times, when families lived more at home, when children were not so often at protracted night meetings, nor were exposed to such questionable public and private influences of the religiously inane and indiscreet; in a word, when the Family was believed not only to be a divine institution, but prior to the church in order and value.

For physiological reasons, both with respect to the body generally and to the brain in particular, after the excitement of the school or the play-ground, children should be more at home of nights. If Christian parents are true to their responsibilities, there would not be such dependence on external religious influences. However valuable these multiplied instrumentalities are to communities generally, and they are unquestionably such to many, especially to the orphan and the homeless, they can never equal those of faithful Christian parents in the family circle.

supercede, or be substituted for them. Sometimes, when parents can gather their children together and enter upon intimate converse with them, they are withdrawn to the hands of strangers, whose influence may be more or less in conflict with parental views of truth and duty. When such meetings are made auxiliary, subsidiary and subordinate to duties, responsibilities and privileges in the Christian family, they are well; otherwise they are not well. The Divine movements in souls are orderly;—manifested in the “still, small voice,” rather than in the storm, “the earthquake,” or the “fire;”—harmonious and cooperative, it is believed, with attention to relations in life, and with the punctilious discharge of the duties arising from them. If children are genuinely moved by the Spirit of God to seek the salvation of their souls, they will be more likely to find the precious boon in the quiet of their parental homes, especially if Christian; and in communion with God alone, in the solitude of their own chamber,—for the work is between them and Him alone. What unhallowed hand shall dare to protrude itself between the soul and God?¹

That profession of regeneration, that is coupled with neglect of duties springing out of relations in the Home, is to be suspected. “God setteth the solitary in families,” for what? It is not, that children and even adults lack for preaching, exhortation and

i. Some ministers, and subalterns trained by them, in their “zeal not according to knowledge,” have undertaken to destroy the influence of Christian parents over their children, when those parents would not fall into the line of their winter campaigns.

prayer on their behalf. It is feared, many have too much of them for spiritual effect—for permanent influence.

It is the seasonable word, that is “good” and potential, not the indiscriminate and superfluous harangue. It is not only the word, but the word in “season.” Seek thou for it, O zealous believer! He is the wise, and will prove to be the successful winner of souls, who is not only ready with the word, but bides patiently, vigilantly, for its junction with the opportunity. As astronomers, after the preparation of months,—a journey of thousands of miles, and the expense of many thousands of dollars, wait vigilantly at the eye of the telescope for the precise instant of a planetary conjunction, so must he who would be instrumental in the salvation of a soul bide for the auspicious moment, when it is privileged to speak to it the word of love. The opportunity of placing a heart palpitating with the passion of its Master, if only for one point of time—in close contact with another’s,—away from God, is very precious; it must be improved; it may be enjoyed no more.

As many special meetings are conducted, anxious persons are led to seek for help in circles and measures exterior to God, and to rely on them for spiritual relief. The truth is not pressed, that the troubled soul must come in contact, individually, personally, directly with its Maker. The cry must be: “Lord, save me, or I perish!” The work of grace in a soul cannot be hurried. God will take His own time and way to work it, when that soul is brought to the extremity of the realization of helplessness. He alone

knows, what preceding disciplinary process is necessary in each particular case, before the Heavenly end can be attained. Admitting, that there must be line upon line, and precept upon precept, in admonition and exhortation; it is better, that anxious and inquiring souls should digest and improve what they have been recipients of for so many years, than to be encouraged to pend their hopes on more, as means for transformation. It is essential as the first step to secure the weal of a soul, to knock from under it all its false props in reliance on measures and persons external,—to bring it without delay to confront its Maker; to teach it that in such an exigency, vain is the help of man; that it is alone in Him.

The day is given for toil, the night for rest,—Spring, Summer and Autumn, to the agriculturist,—for seed-time, cultivation and harvest;—Winter for comparative leisure and rest. The human brain cannot endure protracted tension. It must have the alternation of relaxation from occupation. Jesus, as He did all other necessities in physiology, recognized this. “Let us go to a secluded place,” said He to the disciples, “and rest awhile.” On His human side, He realized His individual need for rest,—relaxation from spiritual strain, and hasted frequently to the solitary mountain or the lonely valley,—away from men, to sweet silence, where human babble and the roar of traffic could not penetrate,—for rest, that boon for the wearied one.

Intellectual energy, spiritual vitality for the Master’s work seem to wax and wane inversely with the seasons. Combined efforts to move society in social,

political or religious life, are adjusted to the recurrence of these periods—these physical states.

Favorable times and seasons should be improved; but though men are variable and changeable; through the seasons as they come and go, God is ever the same, yesterday, to-day and forever. With Him there is no parallax, neither shadow of turning. He will bless in Summer as in Winter, if men will seek Him. Christianity is a work for three hundred and sixty-five days, as well as for fifty-two.

There are indeed periods when men are sunk in spiritual apathy, and the churches—deadened in worldliness have little or no spiritual vitality. Necessity is laid upon some to take God's Trump, and to attempt to rouse them. He may require for the work such special instrumentalities and measures. These men, in all ages, by their peculiar gifts, and by the spiritual necessities of their times, have been summoned in Providence to blow an alarm, and to lead to spiritual assault upon powers of darkness—the world, the flesh and the Devil; to cry with John, and in the name of their Master: “Repent! Repent!” to “turn men’s ears into eyes,” that they may see themselves on the brink of perdition as did Whitefield; to press them by the inexorable logic of conscience, reason and revelation, backed by those “two shooters of keen, gray, individualizing eyes,” and by leveled finger, to flee from the Wrath To Come, as did Finney; to exclaim with Nettleton, “Lost! Lost! Lost!” with thrilling, varied tones and inflections; to impress by earnestness and sincerity the necessity of believing in the Lord Jesus Christ, if hearers would be

saved, as does Moody; to cry to Christendom, and against Devildom, in alternation of brilliant denunciation and pathos, of sarcasm, geniality and humor, to quit their meanness, and to keep the ten commandments, as doth Jones.

God summons such, and will ever, as He did of old. Hear, O Christian Israel! and infatuated children of the world! Listen to these mighty and impressive summons as they come booming over the Past,—indeed, directly from God Himself, for they can ever be heard, if men will apply the spiritual sense of hearing to the Telephone of their consciences,—of the voice of God through His Spirit, and in His Word:—Repent! Believe! Escape for thy life! There's but a step 'twixt thee and death!

The distribution of one's abundance to the needy, and to evangelic enterprises, has been and will always be a positive duty of believers. When cheerfully made, and from Christian impulsion, it is one of the best tests of genuine belief and trust in Him, Who gave His life for the life of men; and since a voluntary offering of anything cherished evinces the sincerity of the offerer. But with respect to the disproportionate attention given to the raising of money by some, for ambitious purposes inside and outside of their sect, as demonstrative, illustrative and conclusive of ecclesiastical efficiency and piety; this criticism must be made. It would conduce more effectually to the edification of humanity, if these sects would be more careful in testing the Christian professions of applicants for admission to their fold, and then, when

they are in, to watch over them, to educate, develop, train them—especially novitiates, for efficiency in the Kingdom, not to be sectarians, but disciples, followers of the Master; to faithfully reprove them when they falter or fall from their high estate; and to proceed unhesitatingly, in the exhaustion of Christian patience, to the act of final excision, when they prove to be utterly incorrigible,—unworthy of the Christian name, and therefore of Christian fellowship. What the sects need most is to furnish the best illustrations possible of Christianity in every sphere of life, in the church, in the family, in business. Money is needed for ecclesiastical, sectarian advancement,—for evangelic purposes; but living exemplifications of all the Christian graces much more, of which money-giving is only one. Not artistically constructed, elaborately chased and embellished Lamp-Stands of Gold, will illuminate the darkness of the world, but the Electric Light of Truth, flaming out of them. If Grace is in the soul, money will come fast enough, as objects commend themselves to it. It will surely come as the life is hid with Christ in God.

While much benevolence, necessarily, finds duct into the great reservoir of Christian enterprise and charity, to be distributed by them through ramified channels to Want,—to spiritual destitution among the heathen, and the unevangelized in Christendom, and that doubtless wisely and economically in most instances; still it is believed, that generally the necessities of the needy in one's own circle of private search and inquiry can be met with much more effi-

ciency, than through the paid or unpaid services of almoners or agents, and with richer blessing both to giver and recipient when they come in contact; with saving of the percentage of expense. Many years since, there was a "Charity Ball" in Chicago, at which men and women dressed themselves fantastically, and danced until the small hours of night. Expenses greatly exceeded income, and Charity was left seriously in debt.

The prescription of the Master comes in to regulate and test. Take heed that ye do not your alms before men to be seen of them, else ye have no reward of your Father Who is in Heaven. But when thou doest alms, do not trumpet it before you, as the hypocrites do, etc. . . . Let not thy left hand know what thy right hand doeth: that thine alms may be in secret, and thy Father Who seeth in secret, shall recompense thee openly. Matth. vi:1-5. But then, good deeds should be known. The light of them should not be concealed. Sometimes it becomes necessary, that the world should be apprised of the benevolent act, for the sake of the holy motive and the exemplary influence. And here comes in again, the permit, the authorization, indeed the positive requirement of the Great Teacher: So let your light shine before men, that they may see your good works, and glorify your Father Who is in Heaven. Matth. v:16.

It must be hinted, in this connection, that the means and methods of money-raising, oft-times employed are questionable, degrade objects, and are sometimes disingenuous. The Master and His

Apostolic servants, when they required money for Christian enterprises, appealed directly to the philanthropic spirit, and to the Christian obligation,—not through the appetite for luxuries or delicacies; nor would they, it is believed, have tolerated without rebuke the prevalent strife and vain-glory,—to be a Banner-church, or Banner-Sunday school or class for the amounts given,—the end of which, the prize sought, would be an emblazoned standard, or an engraved certificate. Cheap and vapid! Totally unworthy of those engaged in such ethereal work! Certain it is, that the giving of money thus educed, will not develop and intensify the benevolent spirit in the giver, which was one of the designs of the Master, in the injunction to “Give.” “In Christ’s day, men gave themselves, not a guinea, when an appeal was made.”¹

Pulpit castigation of members of churches who do not give as liberally, as is deemed they should—to varied and multiplied objects presented on Lord’s Day, indicates a low degree of Christian refinement and delicacy, and a lack of appreciation of the “equality” which the Apostle urged.

The measure of the duty of money-giving should be left as the Master left it, to the individual sense of duty. Giving of money there must be, and should be. But it must come from voluntary, cheerful givers. Giving the same from any other impulsion than Christian, will not, it is believed, be twice blessed—on him who gives, and him or it receiving.

The silver and the gold, the cattle on a thousand hills are God's, and He can save this world without a dollar from His children.

The circumstances of the middle and lower classes, their duties and obligations to those dependent on them, are not properly considered by the whippers-in.

If three-fourths of the "three-fourths" of life—allotted to "conduct" by the Essayist, (the remaining one-fourth reserved for lip-service) consist in money-giving; then there remain only three-sixteenths for every other kind of "conduct," to complete the symmetry of Christian life.

As most evangelical churches in cities are composed, the average income of the majority of the heads of the families therein does not amount to over five or six hundred dollars per annum. They toil or are given to their vocations, on long hours for six days of the seven, with rarely a vacation, or other intermission of labor. If they are sick, their income ceases, and they must pay their medical bills in full. No annual or occasional donations come to them—no gold watches, pianos, seal-skin cloaks, marriage fees, passes on rail roads, free admission to scientific or literary entertainment; and they are never sent to Europe with a generous outfit, for rest and recreation,—with no intermission of salary.

If their position and income are regular and permanent,—reckoning the same as interest at only five per cent. per annum; the principal or the capital in their business or profession may be said to be worth from \$10,000 to \$12,000.

If a Pastor receives \$10,000 per annum for regular salary alone, the principal or capital of his profession may be said to be worth, at the same rate, \$200,000; if he receives \$5,000, or \$2,500, it may be said to be respectively worth \$100,000, or \$50,000.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. I Cor. x:31. This must be the external guide for all those who fear God, and who would follow His Son. A Christian surely cannot engage in any business, participate in any amusement, go anywhere, in which and where, he has reason to believe, he could not receive the approval of his Master. He ate with publicans and sinners. He permitted the fallen to approach Him,—in fact, sought them, that they might receive good from the contact, and that He might lift them up to His Divine level. To Him the disciple standeth or falleth. Each one must decide and answer for himself,—scrutinizing his inclinations and prejudices, lest they sway or warp his Christian judgment;—be willing to correct that interested decision by the disinterested one of his brethren, unless an enlightened conscience forbids.

There must be some distinction between the lawful and the unlawful occupation of time,—a line drawn somewhere between the lawful and the unlawful in practice. This is one of the great questions, that presses itself upon the attention of Christians to-day: “What do ye more than others?” Do not even the tax-gatherers, the wealth- and the amusement-seekers, the same? This is the challenge of the world to

church members. They must meet it, or be trampled under the hoof of the sneer. Better were dynamite put under each of the church edifices, and they blown into flinders; better were the churches themselves torn asunder, resolved to their individual elements, if they cannot respond satisfactorily to the sarcastic inquiry.

Still it is evident the Creator never designed, that the social tendency, the desire to realize and to see realized the Ideals of a serious or humorous character should be repressed; only that they be sanctified and applied for a holy use. One temperament must not prescribe regimen or relaxation for another. It is believed, our Father would have every nature developed to the utmost, and refined to the highest degree. Each class of mind and temperament must have aliment, and contribute its portion to the weal of every other.

All men must have change of occupation, relaxation and rest. To the pure all things are pure; but to them that are defiled and unbelieving, nothing is pure, but both their mind and conscience are defiled. Titus i:15. The Ideals of Truth, Beauty, Goodness and Love are the Creations of God in the soul. "Art is imitation of God."¹ Man, originally, was an Ideal of God. One has it in heroic enterprise; another in painting, sculpture, architecture, oratory, poetry or the drama. But the Christian ought not to do or say anything,—go to any place, in which and where, he

will not have "a conscience void of offense toward God and toward men." There is so much positive good needed to be done,—so few, and so short a time to do it, that not many earnest workers in the Harvest Field deem it justifiable to suspend or intermit their labors of love for the gratification of tastes, or for indulgence in amusements. Those who can do so conscientiously are not to be censured by their brethren. To their Master they stand or fall. But the Devil has pressed so many of these "amusements" into his service, and defiled them; the circumstances and the associations of some of them are so vile, that they cannot be handled or participated in without bodily or spiritual harm. Example is potent with the young, the inexperienced, the frail, the combustible in appetite or passion. The followers of Jesus Christ are not permitted, in physical or intellectual indulgence, to become *skandala* to the weak, or pernicious examples to the young. And it is earnestly inquired, whether there is not enough of the tragic enacted in the serious realities of this life; whether if it please, there is not enough of the comic for amusement in ordinary experience and observation—to provoke mirth, without resort—for the representation of the actual or of the imaginary, the unreal and the impossible, to the stage, the masquerade, or the circus. Jesus in discourse for the highest purposes, and with serious, earnest intent, seized upon analogies in nature,—the beautiful, the picturesque, the useful,—flowers, trees, harvest fields and light,—the real or the possible in history; oft that which was tragical,

indeed common incidents, to illustrate and to enforce truth, duty. He never trifled in intercourse, though He was genial. Life in His vision was too serious for trivial, effervescent, evanescent indulgence. The future was so momentous, Heaven so glorious, Gehenna so black, hopeless, remediless, time so short,—He could not descend and grovel. Souls in conflict with powers of darkness—striving to drag them down, angels, spirits of the just beseeching, entreating, was tragedy enough. He revealed no comedies in Paradise or Gehenna.

Though disciples could not, if expedient, rise to the sublimity and the purity of His ideal and real, they may find ample scope for the development of the Imagination, the satisfaction of the grave thought, the lawful emotion, in the sublime and beautiful in nature, or in current life. Pantomime or Histrionism, unless they elevate the mind and purify the heart, must be deleterious. There are many attitudes, bodily postures, and mental exercises, not conducive to purity, which are not once to be named among believers,—“filthiness” in act, word or innuendo, “foolish talking,” “jesting.” Even those enacted fictions, which are intended to illustrate the heroic, the sad, and the pathetic in human history, deaden in time the sensibilities, by the repetition of emotions which are not put to use, developed, disciplined, refined, in practical doing.

Why is it, is a topic of constant inquiry, that the presentation of the Gospel, enforced by the practice of individuals and churches, is not attended with

greater demonstration of power in the conversion of men? Gifts as great and varied,—better endowed and symmetrized, are as abundant as they have been in any period of the Christian era, and the Spirit of God has the same potency. The general reply,—that its recipients and its advocates are not as sincere, earnest and self-forgetting, is doubtless quite true. But this does not account altogether for the deficiency in blessed results. True, also, there have been marvellous effusions of the Spirit in the conversion of multitudes at periods since. But, Christianity has not been able to maintain its ratio of genuinely transformed persons to the populations, even in Christendom, much less in heathenized lands.

Some scholarly and Christian thinkers attribute the comparatively meagre results of the regular and special efforts, to bring the mass of active, thoughtful and cultivated persons in all professions, into the Kingdom, to the inability of the ministry to meet and satisfy their necessities and desires,—intellectual and spiritual; and especially to cope with technical scientists and philosophers, who assume to lead mankind in discovery, research and thought,—not merely from the lack of adequate mental calibre, but by the want of adequate equipment, philosophic and scientific; that the tide of worldliness and skepticism, in which society, and to some extent, the Christian churches are drifting, can only be stayed by the intercession and display of more logic and more erudition from the Pulpit. Leviathan cannot be thus tamed. The energies of the ministry, it is believed, would be misapplied, if not frittered in such endeavor. All such

attainments are unquestionably desirable and conducive to efficiency with certain classes, but very few, relatively, out of the masses. Logic, scientific or ethical culture can never reconstruct, regenerate souls. The gifts of the great Apostle, enriched with all the culture of this or any age, could not succeed in spiritually reconstructing skeptics and agnostics—as they did not in Athens and Rome. The Spirit working through them could; but alas! Science,—falsely so-termed, atheistic in its exegesis of the Scripture of God—engraven on the material, or interwoven in the immaterial Universe, interposes itself as barrier to the gracious entrance into the soul of the true light. Let one angular bastion of speculative unbelief be carried by the Christian assailant, and another is soon thrust out

F. W. Newman, in his book, “The Soul: Its Sorrows and Its Aspirations,” has some thoughtful utterances on this subject, first published some 30 years since, the introduction of which, on account of their truthfulness and pertinency, with some elimination and condensation, cannot be forborne. True, the situation has changed much for the better since he wrote. But it is still appalling.

“Over the old regions of India and Arabia, Christianity has evidently but little power; and what is most startling of all, its prospects in Europe itself are externally darker than ever. In Spain, Italy, France and Germany, it is hard to say, that much belief of formal Christianity remains among the more educated part of the community, or to guess how deep a gross and fearful unbelief has penetrated among

the lowest population of the towns. As for England and Scotland, it is notorious, that a horrid heathenism has taken firm root in our town population also, that millions have cast off all reverence for any of the claims of authoritative religion.

"All Christian apostles and missionaries, like the Hebrew prophets, have always refuted Paganism by direct attacks on its immoral and unspiritual doctrines; and have appealed to the consciences of heathens as competent to decide in the controversy. . . . External teaching may be a training of our moral and spiritual senses, but affords no ground for certitude. Our certainty in divine truth cannot be more certain, than the veracity of our inward organs of discernment.¹ . . . The demands made on men's faith are indeed far greater than ever the Apostles made; for the Apostles did not take a Bible in their hands, and say to the heathen: 'Here is an infallible Book: to believe, that every word of this is dictated by God, is the beginning of Christianity; receive this, and you shall be saved.' . . . The war is carried away from the region of the conscience and of the soul, into that of verbal and other criticism; and who can expect spiritual conversion from that? . . To recognize the authority and headship of Jesus as Messiah was all that they expected of a convert. . . . Paul felt himself to be entirely independent of external evidence, when he preached for three years without caring to meet the Apostles, whose senses could give the best external witness to the resurrection of Jesus. . . . He many years after delib-

1. See "Light of Life," pages 225-226.

erately boasted, that his gospel and his apostleship came direct from God. . . . The soul is often as active and susceptible in the poorest and most illiterate, as in the wise and great. . . . Concerning our modern Evidences, the poor and the illiterate cannot possibly judge, and the preacher cannot preach unless he is learned: so entirely has the Gospel shifted away from its primitive basis.

"A minister in modern days is expected to excel others in what are called Theological accomplishments. Theology, one might have thought, was the science of God; but no: it is the science of Biblical Interpretation and Historical Criticism. A person eminent in these becomes a Doctor of Divinity. And yet, there are topics in which a man might obtain high ecclesiastical renown, though his conscience were seared and his soul utterly paralyzed; . . . the knowledge is simply secular. . . . Christianity has been turned into a literature, and, therefore, her teachers necessarily become a literary profession.

. . . In the individual, as in human history, religion must be a life, long before it can approximate to the character of a science; and a knowledge of human nature in general seems to be far more valuable to a religious teacher, than any special set of facts. Indeed, much that is currently called Theology, appears to me, suited only to bring barrenness, degeneracy and contempt upon religion.

"It is absolutely impossible, to recover the tens of thousands who have learned to scorn Christian faith, by arguments of erudition and criticism. Unless the appeal can be made directly to the conscience and the

soul, faith in Christianity, once lost by the vulgar, is lost forever.

"If we continue to do as we are doing, . . . the present course of affairs must go steadily forward, but with accelerated velocity; in proportion to the increase of mental sharpness, a spiritual destitution, a real black infidelity will spread among the millions. . . . Why should men load themselves with the unendurable burden called Christian Evidences?—a mass of investigation, which if it is to be calmly, thoroughly judged, requires some ten years' persevering study from a cultivated intellect in its prime. . . . Religion can never resume her pristine vigor, until she becomes purely spiritual, and as in apostolic days appeals only to the soul; and the real problem for all who wish to save cultivated Europe from Pantheism, selfishness and sensuality, . . . is to extract and preserve the heavenly spirit of Christianity, while neglecting its earthly husk. . . .

"The Kingdom of God is not meat and drink, nor sermons and Sabbaths, nor history and exegesis, nor a belief in the infallibility of any book, nor in the supernatural memory of any man; but it is, as Paul says, '*righteousness and peace and joy in the Holy Spirit.*'"

How can a large multitude of absentees from Divine service in cities be induced to regularly attend upon it in the Protestant houses for such purpose, is a question that is now occupying the thought of active believers.

First, it might be said, that many are so wearied in

body and soul on Saturday night, by their six days' toil, and by the burdens of necessity and sorrow they have staggered under for the week, they are physically unable, and spiritually indisposed to leave their homes for such purpose. They need rest, and must have it, ere they take up the wearisome, sometimes sorrowful march again. They have their Bibles, and they can have uninterrupted communion with their God, if they are so inclined, or are driven to seek for it in the quiet of their own closets. To them, their own homes, under such circumstances, are the best temples for Divine service.

"When reproached with not going to meeting, Garrison remarked, that *he sometimes preached to himself*. . . . Olmsted, of the Sanitary Commission, when asked why he absented himself from church, replied: '*Because going to meeting hurts my religious feelings.*'"¹

Some of the *skandala* in the way are found in the indifferent practice of the church members themselves,—the worldliness, if not the ungodliness, of many of their number. They as well as worldlings, are tested by the fruits they bear. Religious sensibilities are disturbed in a House where all are on a common level before God, by the sight of some occupying chief seats, whose lives, in public or private, do not comport well with their professions. The mothers, wives, sisters and daughters of the poverty-stricken, in their comparatively shabby habiliments, are not comforted on their entrance by the sight and sound of rustling silks, and the flutter of gorgeous

i. Lectures at Concord.

feathers and ribbons upon the persons of the sisterhood, who evidence by such attire, that they are first the votaries of fashion, before they are devotees to God. Such emotions, it may be said, evince pride, envy, lack of self-respect which should be overcome. Perhaps such is the fact. Doubtless they should be suppressed. The children of God should rise to such sublimities as Paul attained, when he declared it was a very small thing, that he should be judged of man's judgment. All believers have not such strength of faith. Seek the experience, friend. Exchange positions with thy brother or sister. The point is, whether such facts are not *skandala* that should be removed, and whether, if not removed, they do not become barriers, not only to the church-going of the classes specified, but to their cordial reception of the Truth presented, and of the hallowed influences pervading Divine worship, when they do attend. Then again the form of public service may be too inflexible to be attractive,—therefore not fully profitable to the persons specified; or the official ministration in preaching, prayer or praise, may not be adapted to, or adequate for the purpose. First-class pulpit talent is exceedingly rare, even when it is conjoined with culture and the graces of Christianity. The greatest task ever laid upon the intellect is each week to bring forth from the treasury of Grace, "things new and old," for the quickening and edification of needy, hungry souls. There may be too much formal, systematic preaching in these enlightened, stirring days,—not enough of spontaneous, but previously well digested and adapted discourse.

And the various gifts and graces of the churches should be summoned to public use, even in the pulpit, for the spiritual profit of the largest number.

Moody's individual mission, and his mission plans, will reach a large multitude of non-church-goers among the middle and lower classes,—the vicious, the abandoned, the poor, the homeless, the unthinking, the uncultured, the roving, the unsettled, those without families, in the great cities and towns of English-speaking Christendom. This is one of the grandest special enterprises undertaken since the days of the Apostles. In no age of the world has it been so effectually and abundantly demonstrated, that the Gospel can take the most vicious and degraded, and lift them up to the Christian level. The cures wrought in bodies as well souls have been wonderful, *miracles of Grace*. Many of the rescued have become very earnest and effective laborers, in Gospel service.

In his annual conferences at Northfield, Mass., he stimulates evangelists and students for the ministry—to a closer familiarity with the English Bible, and to greater zeal in revival work. He has also laid the foundation for the education of devoted young men and women to Gospel service hereafter. He is undertaking to organize corps of laborers in our large cities, and to establish training schools for such comprehensive purpose..

Few have been able to so simplify the Gospel, by statement, illustration and manner of presentation,—so comminute it, and thus bring it to the apprehension of the feeblest and the least cultured mind, as

Mr. Moody. His sincerity, directness, intense earnestness in delivery, absence of self-consciousness, complete absorption in his theme, make him a flame of fire. His world-wide acquaintance with the classes specified, in all conditions; his training in constant extemporaneous speaking; his wonderful familiarity with, and command of the old English version of the Scriptures; his profound Christian experience, have furnished him with apparently an inexhaustible fund of materials for discourse.

Though not possessing gift of musical expression himself; under his auspices, it has been developed extraordinarily in the children of God, and under its inspiration and stimulus, they are "Marching On, Marching On," to the possession of the spiritual Canaan. New stars have appeared on the musical firmament, very clear and sweet in their shining,—

Forever singing, as they shine,—
The Hand that made us is Divine.

A world, not small, of musical literature has been created. The hymns are not invariably poetic gems, nor their teaching ever Scriptural and sound. But they all have their uses, even the jangle of "Tanglefoot Alley."

But the numbers reached, and that will be reached, through these various instrumentalities, are and will be, but a small portion of the great bulk of humanity, in English-speaking communities. The mass will continue to be preoccupied, as it has always been, with the cares of the world, the deceitfulness of riches, and the lust of other things; with the struggle

for material existence and comfort, even. Most of them can't or wont take time to attend such services, much less to give them due thought. Then the foreign element in this American and English multitude cannot be reached at all. If reached, it must be through gifted proficients in its various tongues.

Evangelists in or outside of churches cannot satisfy continuously the intellectual necessities and demands of the thoughtful,—the solid portions of such communities. They have their limitations as have the stated ministry,—the pastors of the churches.

The prime and pressing want in Great Britain and the United States for evangelic purposes, is not so much, more meeting houses, and a larger number of the unsaved in them every Lord's Day,—though such attendance is desirable and conducive to the highest good of all concerned; but consecrated dwellings of families, where the occupants will daily and hourly serve God, through the Godliness of their speech and conduct. If realized there, it probably will be realized on the streets, in secular vocations, in personal contact with individual souls.

There are comparatively few in such Christian communities, in whose ears the Gospel has not continuously sounded from childhood.—

They have been sermonized to repletion and insensibility. The Truth may lose its effectiveness upon hearers by excessive iteration, and become the savor of death unto death to the Gospel-hardened thereby.

"The drunkards of Ephraim mocked Isaiah's reiterated warnings and expostulations, by comparing him to a teacher of children, with his everlasting

tsav-la-tsav, tsav-la-tsav, kav-la-kav, kav-la-kav.
Isaiah xxviii:10."

The Gospel must be taken to men and women individually, and into families.

There must be a larger number of every-day Christian laborers, while engaged in their secular vocations,—untitled and unordained, save through faculty sanctified by Divine Grace.

God, not they themselves, must call them to any specific work.

They must prove their calling; then their brethren and hearers will approve it, and thus ordain them.

They must not interview any, nor enter any house for religious converse, unless divinely moved thereto,—testing the impulse whether it be from God or self.

God will do His work, if they will confine themselves to theirs.

For reaching, and that effectually every class,—every intellectual, emotional, spiritual, educational grade,—in every representative condition and environment, the presentation of the Gospel must be adapted correspondingly. The Christ is the only safe model, and Paul the most effective disciple in evangelic work. Both recognized every diversity of gift and culture in speech, literature and action. They had a word of recognition, approval and commendation for the humblest and most unobtrusive, as well as for the mightiest and the self-reliant in Christian labor. By no means did they disparage the use of reason or culture, in scrutiny for the apprehension of the Truth,—Truth literally revealed, latent or involved in the Scripture—God-breathed. *Scrutinize the Scrip-*

tures,¹ is the homily, if not the injunction. Scrutiny, of course, involves analytic processes and conclusions of the critical faculties. I Pet. iii:15, John x:37, 38, Acts xxiv:25, Acts xvii:2, John v:39-47, Luke xii:57, Isaiah i:18.

Here some one may exclaim: "Have faith. 'Tis better than sight." Blessed are those who, not having seen, have believed. John xx:29. But such had spiritual assurance in their souls, equivalent to, and more convincing than outward vision. But all have not such faith in natural constitution, or through gracious endowment. II Thess. iii:2. They must be taken to conviction through the forces of knowledge and reason. Then they will ecstatically exclaim: "My Lord! and my God!" Once thoroughly rooted and grounded in the Truth, they will rarely be wrenched from their position.²

The souls of philosophers, scientists, and the members of all the learned professions, though they are comparatively a small number, are precious, as well

1. Reason is, indeed, the only faculty we have wherewith to judge concerning anything, even religion itself.—*Bishop Butler*.

2. Emerson declared, that "the religion which is to guide . . . the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science. . . . There will be a new church, founded on moral science, at first, cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come; . . . it will have heaven and earth for its beams and rafters; science for symbol and illustration."—*Memoirs by Holmes*.

Doubtless, the manifestation of Christianity in the future will swing much in the direction Emerson indicates, as the race becomes more enlightened, and is swayed more by the higher ele-

as those of the vicious and depraved, God's poor and the Devil's poor and rich. They need the Gospel, and it must be preached to them after the manner of Paul at Athens.

There are very many who cannot be pressed into the Kingdom through their emotions exclusively, or by blind acceptance of Scripture isolated from its relations,—who cannot take everything averred in the *English* version of the Old and New Testaments on trust, without intelligent and lawful scrutiny;—whether they are veritably the words of God orally uttered, or communicated to others through His Spirit; or whether there has not been some human interpolation, some corruption in the text,—inevitable through transcription, translation or transmission, for so many centuries; whether or not there is a human as well as a divine element in them; whether some portions are not purely historical,—exposed to errors in facts and figures as are ordinary histories; and whether they are not, likewise, to be subjected, as to authenticity and accuracy, to the same tests; whether some injunctions are intended chiefly, if not altogether, for local application, and not for universal; whether truth, thought, emotion crystallized through the medium of the Imagination should not be interpreted as symbols, and not as literal statements, etc.

If the millions will be reached individually by the

ments of being. But it will never cease to be dominantly the heart religion. The earth is strewed with the wrecks of purely intellectual religion. “With the *heart* man believeth unto righteousness.” The heart and intellect are in inseparable junction in the act of Christian faith.

Gospel, they will be, not through a few culled laborers from the body of believers, but through a host, who taking life and health in hand, will go "discipling all the nations," as their Master enjoined;—as mailed legions have gone repeatedly to military conquest at the summons of their Chief;—or even as enterprising men, singly or corporately, have gone to grasp the treasures of earth.

For world-wide evangelization, there must be as various human instrumentalities as are the classes of mind, culture, social position, and professional vocation.

But when one considers the terrific enginery of the world, the flesh and the Devil;—the barricades of interest, secular absorption, passion, ignorance and degradation,—behind which souls are entrenched from effectual approach and contact; the mesh of inequality, injustice and corruption, in which Society and the State, even in European Christendom, are interwoven, and from which, to human sight, they cannot be disentangled without disintegration; the prospect is despairful. "Who is sufficient for these things?" God alone. If He providentially does not revolutionize and reconstruct, anarchy must sooner or later ensue in the other hemisphere,—when crushed peoples come to apprehension of their rights, and knowing them, dare maintain. There will be uprisings, not *exodi* of outraged masses who will take their enfranchisement into their own hands. They will cling to Home Land, and not become voluntary or involuntary exiles. Woe to those governments or classes who undertake to throttle their resurrection! There may be wading in blood to the horses' bridles, as reads the Apoca-

lyptic vision. Earth will then become again Aceldama, unless the Almighty intervenes through some Cosmic catastrophe, as once before.

Duties and responsibilities of Christian believers, in such solemn relations are unmistakably plain.

They cannot be excusably shunned.—

What light there is in them must so shine before men that they may see their *good works*, and glorify their Father Who is in Heaven.—

They must not merely "say," but "do."—

They must be known by their good "*fruits*."—

Their creed must be translated into *their lives*.—

Then, perhaps, the aspiration may be hopefully cherished, that—

Jesus shall reign where'er the sun
Doth his successive journeys run ;
His Kingdom stretch from shore to shore,
'Till moons shall wax and wane no more.

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson.*

The heretics in civilization, not to speak of theology, have done most for the world.

To the young man, He made the gate-way very strait on the side of property ; to a certain lawyer ,He made it strait on the side of the two great commandments ; and when Nicodemus came to Him, He made it almost impassably strait by saying: “ Except a man be born again, he cannot see the Kingdom of God.”—*Ecce Deus.*

And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.—*Luke iii: 10-15.*

Some one asked Dr Wayland, if he thought a certain heretic like the speaker was a Christian. The doctor replied, “ Can he cast out devils? That was all the people cared for, because it was the true test of Christianity. Creeds were of little account when men were doing good and casting out devils.”

If a man will do, before he gets religion, like he thinks he would do after he gets it, he will get it.—*Sam. P. Jones.*

In Him, human nature had laid aside all its ferocity, all its pride, its unforgiving malice, its violence, its selfishness, its sensuality,

its discontent, and appeared all tenderness, humility, forbearance, liberality, patience and self-denial.—*Dr. Channing.*

The considerateness of Christ was shown in little things. And such are the parts of human life. Opportunities for doing *greatly* seldom occur;—life is made up of infinitesimals. If you compute the sum of happiness in any given day, you will find that it was composed of small attentions,—kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy, which is apt to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow creatures. . . . What was the secret of such an one's power? What had she done?

A lady told me the delight, the tears of gratitude, which she had witnessed in a poor girl to whom, in passing, I gave a kind look on going out of church on Sunday. What a lesson! How cheaply happiness can be given! What opportunities we miss of doing an angel's work! I remember doing it, full of sad feelings, passing on, and thinking no more about it, and it gave an hour's sunshine to a human life, and lightened the load of life to a human heart, for a time! . . . Love descends, not ascends.—*F. W. Robertson.*

Lowliness is greatness, genuine goodness is greatness, child-like obedience to God is greatness. True dignity is a lowly and guileless state of soul.—*The Christ of History.*

There are people with strong religious feelings, who are not made better by them; who at church or in other meetings are moved perhaps to tears, but who make no progress in self-government or charity, and who gain nothing of elevation of mind in their common feelings and transactions. They take pleasure in religious excitement, just as others delight to be interested by a fiction or a play. They invite these emotions because they suppose them to aid or ensure salvation, and soon relapse into their ordinary sordidness or other besetting infirmities. . . .

The great characteristic of true religion is, not feeling, but the subjection of our wills, desires, habits, lives, to the will of God, from a conviction that what He wills is the perfection of virtue, and the true happiness of our nature.—*Dr. Channing.*

Devotional feelings are very distinct from uprightness and purity of life;—they are often singularly allied to the animal nature,

the result of a warm temperament,—guides to hell under the form of angels of light, conducting the unconscious victim of feelings that appear divine and seraphic, into a state of heart and life at which the very world stands aghast. . . . Our basest feelings lie very near to our highest;—they pass into one another by insensible transitions.

No man becomes honest till he has got face to face with God. There is a certain insincerity about us all—a something dramatic. One of those dreadful moments which throws us upon ourselves, and strips off the hollowness of our outside show, must come before the insincere is true.

The soul collects its mightiest forces by being thrown in upon itself, and coerced solitude often matures the mental and moral character marvellously, as in Luther's confinement in the Wartburg; or to take a loftier example, Paul during his three years in Arabia; grander still,—His solitude in the desert: the Baptist's, too.
—*F. W. Robertson.*

Let him, therefore, live much by himself, that he may learn to stand firm among his fellow-men; let him dwell habitually in the region of everlasting truth, that he may not be the sport of the caprices of the day.—*Dr. Channing.*

There is much to be said by the hermit or monk in defense of his life of thought and prayer . . . Act, if you like, but you do it at your peril. . . . The fiery reformer embodies his aspirations in some rite or covenant, and he and his friends cleave to the form, and lose the aspiration.—*Emerson.*—*Goethe.*

By the Pythagorean method of education, the pupil was condemned to silence for five years. Hegel says that, “in a sense, this duty of silence is the essential condition of all culture and learning”—*E. R. Caird, LL. D.*

He who himself and God would know,
Into the silence let him go,
And, lifting off pall after pall,
Reach to the innermost depth of all.

—Martineau.

“Mine hour is not yet come.” . . . He could bide His time. He had the strength to wait. . . . In all the works of God

there is a conspicuous absence of haste and hurry. All that He does ripens slowly. Six slow days and nights of creative force before man is made; two thousand years to discipline and form a Jewish people; four thousand years of darkness, ignorance and crime, before the fullness of the Time had come, when He could send forth His Son. . . . Whatever contradicts this Divine plan must pay the price of haste—brief duration. All that is done before the hour is come decays fast. . . . “He that believeth shall not make haste.”—*F. W. Robertson*.

God goes fast enough. He will not let you go any faster than He goes. And who are you, that cry because you cannot run before God? Be sure that you keep up with Him; be sure that when He takes a step, you step too, and step lively.—*H. W. Beecher*.

Men are impatient, and for precipitating things: but the Author of Nature appears deliberate throughout His operations; accomplishing His natural ends by slow, successive steps.—*Butler's Analogy*.

Rapidity of movement was no part of the providential design. Like the seed to which Christ Himself compares the Gospel, all the early stages of its life were to be silent and to be slow. Gradually to lay a broad basis of such evidence—as ought through all time to satisfy the reason and the heart of mankind, seems to have been the object which our Savior wrought.—*Gladstone on Ecce Homo*.

No changing of place, at a hundred miles an hour, nor making of stuffs a thousand yards a minute, will make us one whit stronger, happier or wiser. There was always more in the world than men could see, walked they ever so slowly; they will see it no better for going fast. And they will, at last, and soon too, find out that their grand inventions for conquering (as they think) space and time, do, in reality, conquer nothing. A fool always wants to shorten space and time: a wise man wants to lengthen both. A fool wants to kill space and time: a wise man, first, to gain them, then to animate them. Your railroad, when you come to understand it, is only a device for making the world smaller. . . . The really precious things are thought and sight, not pace. It does a bullet no good to go fast; and a man,

no harm to go slow; for his glory is not all in going, but in being. . . . I believe if we had really wanted to communicate religion, we could have done it in less than 1,800 years, without steam. Most of the good in religious communication, that I remember, has been done on foot; and, it cannot be easily done faster than at foot-pace.—*Ruskin.—Morals and Religion.*

He revered the family institution, he regarded the parents as priests in their households, and he anticipated evil from any thing which dispensed with this priestly office. He believed that the members of a family should live at home. He disliked the practice of living out of doors, of having all things common, and of giving publicity to all religious action. Home devotions, home teachings, home duties of all kinds, he exalted to the highest place. . . .

“There are no conversions, after the hour is out.”—*Dr. Emmons.—Park.*

If there is one thing that should be more imperative than another, it is that your children shall be at home at night; or that, if they are abroad, you shall be abroad with them. . . . Keep your children at home nights. . . . Take care of your children at night.—*H. W. Beecher.*

Pecuniary contributions to the cause of Christ flow, to great extent, from something else than religious principle. . . . A very intricate complication of motives does overlay, if it does not displace Christian simplicity, in the contributions of the treasures of the church to the support of the Gospel. Besides, in merely impulsive benevolence, we have too much reason to suspect the play of secondary, even of frivolous, and often of positively sinful motives,—in the outlay of pecuniary resources for this object. The pecuniary sacrifices of the church are, probably, the least valuable index of its Christian character.

Missionary treasures may be filled as with the profusion of old chivalry. Benevolent societies may be as the stars in number, and popular enthusiasm may mount to ecstasy at the appeals from our platforms. Denominations may marshal their strength in vieing with each other for the endowment of church extension. . . . Yet, let “the manliness of the Pulpit” be “emasculated,”

and all this show of Christian energy soon becomes but a tawdry parade. . . . In God's sight, it becomes detestable. An old Roman Triumph had a far more manly significance.

Is it not true, that denominational growth may, after all, be delusive? May not church extension become but a noble name for ecclesiastical pillage? Is it not possible, that we may be found to have been of those who preach Christ of envy and of strife? . . . Christians are an immense assemblage of undeveloped resources.

—*Austin Phelps in Bib. Sacra, July, 1854.*

Any attempt to promote a benevolent object by an appeal to selfish motives, is wrong. Benevolent giving is a means of Christian culture, but selfish giving in the form of benevolence, is a deception and a snare. If the cause of benevolence cannot be supported benevolently, it had better not be supported at all. Any other mode of supporting it will dry up the fountain.—*Mark Hopkins.—Law of Love*

The rich man who goes to his poor brother's cottage, and, without affectation of humility, naturally, and with the respect which man owes to man, enters into his circumstances, inquiring about his distresses, and hears his homely tale, has done more to establish an interchange of kindly feeling, than he could have secured by the costliest present, by itself. . . . Public donations have their value and their uses, . . . but in the point of eliciting gratitude, all these fail.—*F. W Robertson.*

The child that is nursed on church grab-bags, fish-ponds, guess-cakes and wheels of fortune, with all the other nameless appliances of these fairs for pious purposes, will save that in his soul which will mature into a greed nothing can satisfy.—*Where Is The City?*

We can do most good by individual action, and our own virtue is incomparably more improved by it. It is vastly better that we should give our own money with our own hands, from our own judgment, and through personal interest in the distresses of others, than that we should send it by a substitute. Second-hand charity is not as good to the giver or receiver, as immediate.—*Dr. Channing.*

Men should be their own almoners. . . . God meant every man to be charitable as much as to be prayerful; and He never in-

tended that the one duty, any more than the other, should be done by a deputy.—*Wayland's Moral Science*.

The habit of receiving pleasure without any exertion of thought, by the mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel reading. . . . Those who confine their reading to such books, dwarf their own faculties, and finally reduce their understandings to a deplorable imbecility.—*Coleridge*.—*The Friend*.

These books enfeeble the intellect, impoverish the imagination, vulgarize taste and style, give false or distorted views of life and human nature, and, what is worst of all, waste that precious time which might be given to solid mental improvement . . . tend to weaken practical benevolence, and may end in quenching it altogether.

Sensibility is of no value, except as it is under the direction of judgment and reason, which presupposes, therefore, the harmonious culture of all the faculties and susceptibilities of our nature.

Keep a sort of debtor and creditor account of sentimental indulgence and practical benevolence. I do not care if your pocket-book contains some such memoranda as these: “For the sweet tears I shed over the romantic sorrows of Charlotte Devereux, sent three basins of gruel and a flannel petticoat to poor old Molly Brown.” “For sitting up three hours beyond the time over the ‘Bandit’s Bride,’ gave half a crown to Betty Smith.” “My sentimental agonies over the pages of the ‘Broken Heart’ cost me three visits to the Orphan Asylum, and two extra hours of Dorcas Society work”—*The Greyson Letters*.

Passive impressions, by being repeated, grow weaker; . . . practical habits are formed and strengthened by repeated acts.—*Bishop Butler*.

There is such a heavenly sweetness in divine communion, such true and perennial happiness and joy in walking with, and in the light of God, as to lift the mind, by a natural law, entirely above feeling the necessity of worldly amusements.

And I find not a sentence in either of the four Gospels inculcating the doctrine that the indulgence of the “play element” in

our nature is essential to, or even compatible with the highest form of Christian experience.

But let any one who lives upon the mount of communion, who wrestles with God, and lives in a revival spirit, day after day, indulge in pleasure-seeking and hilarious mirth, then go to his closet, and see if he can offer "the fervent, effectual prayer" that prevails with God.

Whatever exercise, recreation or amusement is essential to health, and is really taken for the glory of God, as a necessary condition of our highest usefulness, and engaged in, not for the sake of the amusement, but as an offering and service rendered to God, and, according to our best light and judgment, the best thing we can do for the time to fit ourselves for highest usefulness in the Kingdom of God,—is right and duty.

All pleasure-seeking, for the sake of the pleasure, and not designed to glorify God, and advance the interests of His Kingdom, is wrong.

Only let the Holy Spirit, with all His quickening and enlightening influences, bathe the soul in heavenly light from day to day, and the lower and worldly aspirations of the soul will be effectually suppressed.—*Pres. C. G. Finney.*

To be able to look at a pleasure, yet to keep it at arm's length for the sake of a brother, is the highest attainment of discipline.—*Ecce Deus.*

Italy, for fifteen hundred years, has turned all her energies, all her finances, and all her industry to the building up of a vast army of wonderful church edifices, and starving half her citizens to accomplish it. She is to-day one vast museum of magnificence and misery. All the churches in an ordinary American city put together, could hardly buy the jewelled frippery in one of her hundred cathedrals.—*Mark Twain.*

Against the pain, even the eternal pain of loss,—against the certain truth that we shall receive according to our works,—against Christ's revelation that there will, in the life to come, be degrees of punishment, light or heavy, in proportion to the degrees of guilt; that these punishments will come by the working of natural laws,—the penalty being the natural result of the sin, not the arbitrary infliction of external agency; that a soul may possibly, even forever, by its own act and its own will, shut itself out from the presence of God, and be unreclaimed, even by the bitter taste of the fruit of its own doings;—these are doctrines neither unjust nor unmerciful, nor is there anything in them which revolts and maddens the conscience, and the instincts of mankind.—*Canon Farrar.—Mercy and Judgment.*

May we not trace something not wholly unlike the irrevocable sentence of the future, in that dark and fearful, yet too, certain law of our nature, by which sin and misery ever tend to perpetuate themselves, by which evil habits gather strength with every fresh indulgence, till it is no longer, humanly speaking, in the power of the sinner to shake off the burden which his own deeds have laid upon him? In that mysterious condition of the depraved will, compelled, and yet free,—the slave of sinful habit, yet responsible for every act of sin, and gathering deeper condemnation as the power of amendment grows less and less,—may we not see some possible foreshadowing of the yet deeper guilt and the yet more hopeless misery of the worm that dieth not, and the fire that is not quenched? The fact, awful as it is, is one to which our every day's experience bears witness.—*Mansel.—Limits of Religious Thought.*

L'Enfer c'est le peche meme. L'Enfer c'est d'etre eloigne de Dieu.—*Bossuet.*

Juste Judex ultionis!
Donum fac remissionis
Ante diem rationis

Ingemisco tanquam reus,
Culpa rubet vultus meus:
Supplicanti parce, Deus!

—*Dies Iræ.*

CHAPTER III.

NO CONTRITION,—NO REMISSION.

Excep ye repent, ye shall all likewise perish.—*Luke xiii:3.*
And these shall depart into everlasting punishment.—*Matth.*
xxv. 46.

Until the advent of Jesus, retaliation for injury received in body, property or reputation, had not been deemed, save by a few extraordinary sages, antagonistic to the philanthropic spirit, or the Hebrew faith.

Ye have heard, said He, that it was said: An eye for an eye, and a tooth for a tooth. But I say unto you: Retaliate not upon the evil doer. . . . That, thou shalt love thy neighbor, and hate thine enemy. But I say unto you: Love your enemies, speak kindly to those who curse you, do good to them that hate you, and pray for them who calumniate and persecute you. *Matth. v:38-44.*

These injunctions were given to individuals, with respect to their mutual conduct towards each other, in private and personal relations;—not to Society or the State, for guidance in dealing with offenders against the rights and interests of members,—therefore against the common weal. They were given, specially, to His disciples.

There has been no difficulty in the comprehension
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of the spirit of this requirement; there has been much with respect to specific application,—to conditions of forgiveness, and to distinctions in wrongs.

Unquestionably, believers are required by the Master to love all men, the bad as well as good, even personal enemies, not once their wicked conduct.

While they may love the souls of the depraved, they can never cease to abhor their unrighteous conduct. Nor is a desire to see just punishment inflicted upon them, as transgressors against God, society, or an individual, at all inconsistent or in conflict with that love, the injured must cherish ever for the spiritual welfare of the injurers. Indeed, the truly contrite for sin acquiesce in and approve their just punishment for it. Unquestionably, also, the Christian is bound to forgive an injury done to him by a brother man—believer or unbeliever, when he evinces genuine contrition for his wrong, even to unlimited repetition; for the divine bound to forgiveness is not a definite “seven times,” but the indefinite “seventy times seven.” It will be noticed, however, in the seventeenth of Luke, that the repeated condition of forgiveness is, “*if he repent.*” The contrition must be genuine; not merely regret, induced by the fear of detection, and by dread of just punishment, but that “godly sorrow” which “worketh repentance.” The wrong-doer cannot justly demand forgiveness,—the formal remission of his wrong, until he has first manifested contrition for it. The degree of its turpitude will be determined by his knowledge or ignorance, his alleged good or bad intent, which can only be discerned by God. “Father! forgive them,” said

Jesus, "for they know not what they do." The inclination to forgive,—the yearning for the privilege of its manifestation may be dominant;—love, pity, dissociated from any retaliatory desire, may be cherished ever in the heart of the wronged towards the wrong-doer; but by what ethical stress can the act or word of forgiveness be demanded or be pronounced, except on the ground of the Godly contrition of him who has wronged? Jesus, our Teacher and Exemplar, declared: "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." And He taught all His disciples to pray: "Forgive us our debts, as we forgive our debtors." But this presupposed contrition, and a desire for forgiveness, on the part of the "debtor." When believers pray to their Heavenly Father: "Forgive us our debts," truly they are, or must be, in a sorrowful state of heart on account of them, and desire their remission. Could they expect the grant of their petition from the Father, otherwise? Would He grant it? Assuredly not. The beloved disciple declared: If we confess our sins, He is faithful and righteous to forgive us our sins. I John i:9. Contrition, inclusive of confession to God and the wronged, is made a condition precedent to the obtainment of forgiveness from Him. Surely, then, wrong-doers have no right to expect forgiveness from those they have wronged, unless they are in the contrite state. God is said to be, anthropopathically,—in language suited to human apprehension, "angry with the wicked every day." Jesus, the final Judge, represents Himself, under the figure of the "nobleman," as say-

ing: Howbeit these Mine enemies, who would not that I should reign over them, bring hither, and slay them before Me. Luke xix:27. And the prophet, speaking in His name, exclaimed: Behold, ye despisers, and wonder and perish. Acts xiii:41. Did He forgive them? In His expiring agonies on the Cross, He prayed, indeed: "Father! forgive them, for they know not what they do." But this, it is believed, had special, if not exclusive reference to the Roman soldiery, who, without thought or question, were the blind and passive executioners of the will of their military superiors. The Son of God rose to grander heights of magnanimity, than humanity has ever attained; and He might have cried within Himself: "Poor, murderous Scribes, Pharisees!—hypocrites though they be,"—"Father, forgive them." But could He additionally cry, "for they know not what they do?" Did they not know? Poor, brutal, heathen soldiery! They did not realize the inhumanity, the enormity of the crime they perpetrated. Their vocation was human butchery. They had become insensible to human suffering. Rarely, if ever, had their minds been stirred with the discussion of such refined topics as the guilt or innocence of a victim passed over to their torture. The cry from the great heart of Jesus was, as it must be for all such from those who would approximate to Him: "Father! forgive them, for they know not what they do." It is difficult for the great-minded and the large-hearted to cherish resentment towards simple ignorance,—the lack in realization of the baseness of wicked conduct. It is pity, rather, for it, sorrow more than

anger. The sense of justice, however,—consciousness of specific right and wrong, is not utterly extinguished in the most brutal. Can the emotion be the same towards intelligent, conscious transgressors? It cannot be. Was Jesus thinking of these sacerdotal murderers in that awful hour, when He sent up out of His agony such a cry to His Father? It is believed not. Of all men of their time, and of their nation, they were the most intelligent and refined in Biblical casuistry, in the subtle distinctions of legal morality, for they had ever the law and the prophets. They, in the coolest blood, with malice prepense, conspired for His death, knowing Him to be innocent. Was it for *them*? It is presumed not. How could He present such a petition on their behalf? They *knew what they did*. So did Pilate. Must it not have been exclusively for those barbarian soldiers? It might have included the ignorant Jewish rabble, howling at the beck and stimulus of the Priesthood: “Crucify, Him! Crucify Him!”

Ah! if compunction had seized upon these sacerdotal murderers, while this Tragedy of tragedies was being enacted, doubtless He would have cried: “Father! forgive them, for they are coming to repent.” Or, He might have cried out for them in their God-forsaken condition: “Father! make them realize what they have done.” Bring them to repentance,—in the spirit of a kindred exclamation, “O Jerusalem, Jerusalem,” etc., that I may forgive. So must all His followers cry out for those who designedly, deliberately, intelligently wrong them and others. Thus must they distinguish, in the character of their

petitions, between the consciously and the unconsciously wicked. Forgive those who know not what they do! Open their eyes, that they may see! Or, seize upon the adamantine-hearted, the conscience-seared, with the omnipotent energies of Thy Spirit, that they *may* repent! Or, if they will not, and will stand in the exercise of the freedom of their will, as obstacles in the way of Thy cause,—athwart the path of Divine progress,—their conduct conspiring for, conduced to the material and the spiritual ruin of multitudes of souls; let them go down; let them be swept away. Why not? Why shouldn't they?

It was at such momentous junctures, under such solemn circumstances, that David was impelled, as will every just and God-fearing person be, to cry out in those objurgatory, so styled, "imprecatory," in fact, prophetic Psalms: Desolations are impending over them! They shall descend to Sheol alive! for wickedness is in their dwellings, in their heart. Ps. lv:15. Let them be as chaff before a wind: the angel of Jehovah striking them down. Let their way be dark and slippery: the angel of Jehovah pursuing them. For without cause they hid for me their pitfall; without cause they digged for my soul. Let ruin come upon him unawares; and let his net which he hid,—let it take him into that very ruin. And my soul shall exult in Jehovah, shall joy in His salvation. Ps. xxxv:5-9. Do to them as Thou did'st to Midian: as to Sisera, as to Jabin, in the valley of the Kishon. They were destroyed at Endor, they were dung to the earth. . . . O my God! make them like the whirling chaff before the wind. As fire consumes a

forest, and as flame setteth the mountains on fire; so wilt Thou pursue them with Thy storm, and with Thy tempest terrify them. Fill their faces with shame, *and men will seek Thy name, Jehovah!* Ps. lxxxiii:9-16. Many such righteous cries went up to God from oppressed hearts during the late Southern rebellion, and, it is believed, *they prevailed*.¹

When men deliberately stand up and defy God Almighty, why should they not go down,—perish, if they will not cease their defiance, quit their rebellion, get out of the way of the chariot of His progress? Such an issue being made, one or the other must yield,—go down. Must, will God?

On the heads of the guilty, responsible principals in these atrocities, Jesus foretold that most terrible calamities would fall. “Fill ye up the measure of your fathers. Serpents! brood of vipers! how can ye escape the damnation of Gehenna?” He solemnly announced to the High Priest, Head-Center in this Tragedy of wrong, that he and his confederates shall henceforth see Him, sitting at the right hand of Power, and coming on the clouds of Heaven. Matth. xxvi:64. And to Pilate He said: He that delivered

1. A renowned professor was once walking in Boston with a clergyman of a radical faith, who objected to the doctrine that the Bible is inspired, and did so on the ground of the imprecatory Psalms. . . . The two came at last to a newspaper bulletin, on which the words were written, (the time was at the opening of our civil war), “Baltimore to be shelled at 12 o’clock.” “I am glad of it said the radical preacher, I am glad of it.” “And so am I,” said his companion, “but I hardly dare say so, for fear you will say, I am uttering an imprecatory psalm.—*Fos. Cook.*

Me unto thee, hath greater sin. John xix:11. "The times of ignorance, God winks at,"—overlooks, doubtless, forgives unconscious guilt; for where none is realized in intention, there will, necessarily, be no contrition, though there will be subsequent sorrow, when the apprehending, accusing hour doth come. There are multitudes of offenses against it personally, of which a soul, in its magnanimity, may take no note, chiefly on account of the ignorance of the offender. As it approaches nearer and nearer to the Just One, that number will be increased. But, outside and independent of one's self, with respect to injury received, sin committed, remains a duty to be performed—paramount—to God and to society at large. Sin will be always sin, and can never be minified, is to be repented of, and to be redressed sometime. As against holiness and the government of God, it must be noted, and take its legitimate penalty.

Believers must make the same distinction between ignorant transgressors, unconscious of their wrong-doing, and intelligent wrong-doers, fully cognizant of theirs. For the first, they may fittingly, after the example of their suffering Savior, earnestly plead: "Father, forgive them, for they know not what they do." For the last, out of the fullness of a forgiving heart, if able to attain to it, they may send up a cry to God, as did the martyr Stephen for his Hebrew murderers: "Lord! lay not this sin to their charge,—with the limitation, of course, if it "be Thy will." But can it be believed, that God did not lay this sin to their charge, if they did not subsequently repent? Nay, indeed, He must have done so: we would rev-

erently say, *He did do it.* When the Hebrew martyr High Priest Zechariah was given up to assassination by the ingrate, recreant Joash, he justly cried: The Lord look upon it, and require (requite?) it, which God did, and will ever. II Chron. xxiv:22. One of the witnesses, the noted Saul of Tarsus, did repent, and his sin was remembered,—for judicial cognizance and charge no more, though he himself could not cease to remember it with sorrow. Against others,—principals, accomplices, confederates, or consenting witnesses, this murderous crime must have been laid. Has He not, on every occasion, declared He would hold sinners accountable for sin? Has He ever remitted it without prior confession,—the realization and expression of sorrow for it? Indeed, if Stephen could speak to us from those holy heights he has ascended, would he not declare, that justice requires their punishment, if they did not subsequently repent?

The example of the Divine Father is presented to His children for imitation. As they are able to approximate, in the least, to His supreme goodness and perfection, they are moving in the safe path. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Matth. v:45. But the inquiry is pressed: Does He remit sin before the manifestation of repentance on the part of the sinner? Thus may believers invoke the blessings of a repentant state on their personal enemies, most effectually, by faithful testimony to their wrong; return kindness for evil; contribute to their necessities; love them; pray for them,—not only that they may

be prospered in temporal things, if it will conduce in fact to their real welfare and to God's glory, but, above all, that they be blessed spiritually in the realization of their depraved condition, in conviction of their guilt, and in repentance for it. But can they be said to forgive wrong, when there has been no previous contrition for it? Does the Christian parent ever cease to love his sinful, disobedient, unrepenting child with all possible intensity, to yearn for his recovery from waywardness, to plead for him with God, day and night, with tears, while he refrains, by necessity, from the pronunciation of those melting words, "I cease, by forgiveness, to remember thy disobedience for charge against thee," until he first sees in the heart of the child, that sign of Godly sorrow that conduces to repentance, in some form expressed? Words are not essential. They may not be spoken. There are deeper, surer indications of sorrow. The loving heart can always detect and interpret them. They can be discerned a great way off. There may be no forgiving demonstration, though there be yearning for the exercise. The expression is not given, the sacred words are not pronounced, until the melting occasion comes. The child must first repent. Does the judge hate the criminal, though he is compelled to pass sentence upon him? May he not love him, pity him, yearn for his eternal weal, while he is meting out to him the legal and the just penalty for his crime? Does a true church, the body of Christ, decline to come at last to the act of excision, when offenders, after the faithful and patient performance of the prescribed steps of labor, prove to be incorrigible

and refuse to repent? Can it be said to manifest an unrelenting spirit, because it does not forgive before the manifestation of repentance? Did our government indiscriminately forgive impenitent rebels, remit all penalties for their crime, and restore them completely to that political state they enjoyed before their rebellion? Yet, unquestionably, in its public acts, it cherished towards them no other emotions than of love and grief; indeed, ran like a father, to meet them, more than half way, to induce them to return again to the family of the Nation,—the “United States.” Indeed, it is questionable, whether its leniency in special instances was not mistaken—a confession of weakness, and of inability to properly vindicate justice and right.

There is, also, a distinction between public and private injuries. And injury to the individual is wrong to society and to God as well. While the individual may forgive for himself on the evidence of contrition, he cannot forgive for society, or for God. What would become of the world, if this mawkish sentimentalism of forgiveness without repentance, and its demonstrated fruits, did prevail? There would be no government, no security for person, rights or property. Anarchy would succeed. Transgressors must repent to the wronged individual, the injured society, the disobeyed God, if by them they would be forgiven. There is no other alternative. Without hesitation, it is said to thee, O sinner! thou must first repent, if thou would’st be forgiven; otherwise there is no hope for thee. Thou must take the eternal consequences of thy continued alienation from God, un-

less thou wilt be reconciled to Him in His way; and such consequences are Gehenna. There need be no other. This is falling into the hands of the living God. Repent, O fallen one! Obtain forgiveness, or THOU ART LOST!

Doubtless, the prescriptions of Jesus, with respect to the treatment of offenders, had special reference to the local circumstances of His disciples when in the flesh, as well as for universal application. They must not "resist," physically, the "evil"—not retaliate upon the evil-doer for the personal injury inflicted by him,—Gentile or heathen unbeliever. There could be no satisfactory redress; indeed, they might be compelled to suffer additionally, if the State came to note the variance and the controversy. But can it be believed, that our Savior meant to enjoin non-resistance, passive submission to every species of physical or moral wrong, under any circumstances, in any age of the world, on the part of individuals or of communities? If so, what would have become of all Christian governments in their gigantic contests with diabolism? —the Netherlands, France and England, our own nation in the late rebellion?

Believers were to "rebuke" the offending, impenitent "brother;" but if he "repented," they were to "forgive him." If he did not repent, after the completion of the steps of labor prescribed (Matth. xviii), his case was to be brought to the church; if he would not hear it, he was to be treated as "a heathen and a publican,"—to be refused fellowship, and even association. This is decisive. The Apostles followed with directions, in accordance.

Ah! it may be said and 'tis true, that theology in the letter, rigid, inflexible, just, as law in the abstract is, fails us,—being human, when we stand by the dying bed of our loved ones, especially children. We remember their transgressions no more. Memories of certain elements of goodness, attractiveness, come in troops. The prattle, the innocence, the guilelessness, the sweetness, the lovingness and the trustfulness of their childhood rise up before us. Extenuations, palliations of their faults,—lapses, as they have affected us personally, follow; and parental love will endeavor to remember them for charge no more. But can the unconditioned forgiveness of a parent's heart cover their wrong-doing, as it has affected others,—God? True, there are no limitations to the heart of the Divine Parent, as there are to the human. Doubtless, there is some analogy between the dealings of a human and the Divine Father in such an exigency, as there is correspondence in their emotions. Does He not deal with us Here as children? Consequences cannot be averted, as we are able to apprehend; as not Here, so not There! Consequences upon others! Ah! consequences upon *ourselves!* They retro-act. Logically, however deep, tender, yearning, deathless may be the love, compassion of a Father's heart,—human or divine, we are not able to see how they can cease. 'Tis possible for God to stop them, as all things are possible to Him. He can annihilate. *Does He? Will He?*

Jesus revealed God as a Father. To all His declarations and requirements,—the developments of His providence, He gave a paternal interpretation. He

taught us thus to pray and to trust in Him. The imagery He employed for the illustration of the divine government,—the relations of men to Him, the emotions He ever retains towards them,—sinners even, wayward, impenitent, incorrigible,—was paternal. All theology, therefore, claiming to be Christian, should be based on, and permeated by this fundamental representation. The conception of Jehovah as arbitrary, despotic, stern, relentless and unforgiving, prevailed in some theological systems. It impressed, but did not attract. God, doubtless, in the execution of what He deems to be just and right, is rigid and inflexible. But like earthly governors, parents, without their fallibility, He may be moved to take a certain procedure with transgressors, in preference to another, as just and right,—all His varied ways being absolutely just and right; until He sees there is no remedy, but the infliction of the ultimate and irrevocable penalty for disobedience.

A good father seems to his right-minded children, not only the wisest, the firmest, but the best of men.—merciful, patient, forgiving. He overlooks, he endures, he forgives to the last. He remembers when the loved one is humbled, contrite, to punish no more.

Doubtless, the consequences of sin upon others ensue, though God may forgive, and the sinner repent. There is no evidence that God interposes to stay, or to annul the inseparable results of wrong-doing, save a specific penalty upon contrition. It is difficult to conceive that He could, as His Universe is constructed. Must not every deed impinge upon some thing or some body, in mind as well as

matter,—be antecedent to some inevitable consequent in physics or morals? Are earthly parents more benign, patient, tender, forgiving to their children than the Divine? What does He declare respecting Himself? I, I am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins (for accusation)—Isaiah xliii:25; that is, it is to be supposed, when His people had been brought to realize their insubordination, and thence to contrition. I will forgive their iniquity, and I will remember their sin no more. Jeremiah xxxi:34. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more (to accuse, to punish, for memory is indestructible). Heb. viii:12. The prior humiliation and contrition for all such rebellious are presupposed as conditioning their forgiveness.

God is Love, it is said. He *must* be pitiful, merciful. He cannot inflict eternal punishment for a temporal sin. There can only be, it is affirmed, a measure of penalty for a measure of guilt,—a time-period of punishment for a time-period of sin.

Sin, its degree of turpitude, its baleful consequences, the penalty adequate, requisite therefor, cannot be measured by the point of time spent in its commission. A crime may be committed in a moment, the consequences of which, even upon the criminal himself, are not only endless, but irreparable. Who is able to limit them? A forger, by the stroke of his pen, subjects himself to the felon's doom. Loss of character extends beyond that. Confidence in Him, as before, never returns. He may repent of

his act, and may be restored, measurably, to the trust of his fellows,—never, altogether; for, though they may be assured of his genuine contrition for the past, and honest intentions for the future, they will fear to trust him again, since he furnished such an appalling demonstration of his weakness and of his tendencies; —that the Devil's subtlety, through infirmity inherent, or fastened by habit, may prove an overmatch for him again. Society at large will trust him no more.

Penalties, it is repeated, are inseparable from violations of any physical, intellectual or moral law. God cannot, as is conceived,—being such, and the constitution of His Universe being such, intervene between them, save in the remission of the specific penalty upon Godly sorrow required. He forgives and saves men on repentance, but are the sequences of their wrong-doing upon others stayed? Do they not travel on, falling often in this life on others, innocent of guilty participation?

It is presumable, that our first Parents repented of their disobedience, and have been, ever since, safely housed in one of the many mansions of eternal bliss; but have the results of the first transgression ceased? Can it be otherwise than that they remember? and remember but ineffectually to deplore? The pangs of memory, as well as its joys, are indestructible. Repentance mollifies the sting, and intensifies the joy of realized forgiveness. It will not be necessary to punish transgressors through the infliction of any statutory, arbitrary penalty. The punishment is inherent in the transgression. Crime and its consequences are as inseparable as the flower from the

bulb, or the harvest from the seed. “Hell is sin itself.”—“The other half of crime.”

For every guilty deed
Holds in itself the seed
Of retribution, and undying pain.¹

Blood for blood, and blow for blow:
Thou shalt reap as thou did’st sow.²

Conceptions and anticipations of judgment after death, and of the subsequent punishment of the condemned, have been shaped very much by the consideration of judicial machinery, and of penalties attached to crime in this world. A literal interpretation is given to the scenery of Matth. xxv, which probably is only symbolic,—fearfully enough of the dread reality in the future. It is for no one rashly to affirm the improbability, that there will be any such literal analysis and adjudication of the human race, individually, on one occasion before the Judge on a visible White Throne. The scenery is, at least, a symbol of the fearful scrutiny which each soul will be compelled to endure, as it passes disembodied into the spiritual world; for “one day is with the Lord as a thousand years, and a thousand years as one day.” The Day of Judgment—the Last Day, is one eternal Now. The Books have ever been open. Men have ever been disappearing from the earth, and, when they confront their Maker, must be judged. It is evident, that all do not go the same “place.” Judas, it is recorded, went “to his own place;”—it surely was not that

1. Longfellow.

2. *Æschylus.*

which Jesus went to prepare for His disciples.¹ The thought is fearful, that between some in the same circle, at the same table, by the same fireside, in the closest relations, there may be a measureless, impassable “chasm” of spiritual state. Each will go to his own “place,”—not far, certainly, from him.

Besides the information given in these literal declarations, or dramatic glimpses of the spiritual world; true conceptions, it is believed, of the process of judgment and of punishment there, may be gathered from the analogous processes in this—the material. Disobedience to any physical, mental or moral law, taking with it the legitimate penalty, requires no institution of Court, Judge or Juror; no witness, advocate or sheriff; no formal verdict or sentence for the enforcement of its penalty. Judge, juror, witness, advocate, verdict, sentence and executioner² are inherent in the unrepented sins committed.

All must die physically, but, ordinarily, one may protract his life, or curtail it, as he regards or disregards conditions of extended being. Spiritual well-being has, also, its conditions. There is a voice of God in the soul;—a clear perception of what is good and of what is evil; a standard of right and wrong,

1. John xiv:2.—I go to prepare a place (*τοπον*) for you.

Acts i:25.—That he might go to his own place (*τοπον*).

Luke xvi:28.—Lest they come into this place (*τοπον*) of torment.

2. The school men distinguished conscience as *συντήρησις* —the custodian of accepted precepts or rules; conscience as *συνείδησις*—as witness; and conscience as *επίκρισις*—as judge and executioner.—Noah Porter.—Moral Science.

and discrimination between them; an omnipresence of the sense of justice, truth and holiness which cannot be put by; a conscience,—consciousness of consciousness,—self-consciousness; conviction; apprehension of coming judgment. The Spirit of God comes to still further enlighten, to reprove, rectify, stimulate and guide. When heed is given to these combined behests, joy, self-approval ensue. When disregarded, remorse and self-accusation follow. These will be rewards and punishments as definite as the Judgments on the White Throne, at the Last Day. Having such a spiritual constitution, in the midst of the Universe and course of material and immaterial being,—wheel within wheel,—a wheel within this Infinite Wheel of the Universe; the disregarded laws of spiritual well-being, ever executing their own penalties, which will be falling into the hands of the living God—a fearful thing (Heb. x:31); what necessity would there seem to be,—it is, perhaps, presumptuous to even broach the inquiry,—of a Last Day, a literal Day of Judgment, and that for all, at the same time, and on the same occasion? Each and every day would be a doom's day to some soul. The penal results of every transgression, involved as are flower and fruit in bulb or seed, will develop in their season. The feet of all transgressors shall slide in “due time.” The harvest hour must, will come. It cannot be stayed. The Nemesis of sin is at hand. “The feet of the avenger are shod with wool.” They are close upon the heel of the fleeing transgressor. Soon he will overtake.

—With slow pace and silent feet his doom
O'ertakes the sinner when his time is come.¹

Confront, thou must, O sinner, at the last, thy doom! Rocks and mountains cannot cover thee from the avalanche of woe! See! there is an open way! Escape for thy life!

But if these are only the forebodings of a pessimistic nature, of a morbid temperament, or diseased imagination, in thy view, O genial one! with thy hopeful and rosy-tinted anticipations of the Future, and there is no Gehenna, why did such an august Savior come? Why did He Himself shroud the Future of the unbeliever with the blackness of darkness forever; AND FROM WHAT DOES HE SAVE MEN?

The sharpness, positiveness and rigidity of that which was understood in New England by the term "*Orthodoxy*," have been materially mollified and modified during the last quarter or half century: certainly, the preaching of those who profess to accept it has not been attended with that power and demonstration that once accompanied it. All appeals to the conscience, and all logical grapple with the understanding, were based on the assumption of the pravity of human nature; the helplessness of men in themselves as sinners; the necessity, if they would be saved, of their regeneration through the Spirit, and of trust in the Savior, Jesus,—God manifest; that the wicked shall go away into the punishment, and the righteous into the life which are eonian,—as verities, clearly, vividly, incontrovertibly revealed.² The lev-

1. Euripides.

2. The simple fact is, the two nouns punishment and life are

erage brought to move the soul upon such a basis was tremendous; and the results corresponded: convictions were pungent, radical, revolutionary and abiding. The severe aspects of Truth presented and emphasized, served to drive souls into the Kingdom under the stress of fear; but with any imperfection, it was certainly one side, if but the reverse of the obverse. The "goodness," rather than the "severity" of God; mercy, than judgment; His magnanimity, love, unlimited pity, tenderness and placability, unwearyed and unceasing patience, are in these recent times most beautifully delineated and urged, whilst His firmness, stability and inflexibility; His holiness, justice; abhorrence of sin; jealousy for the honor of His government; the necessity laid upon Him to punish all transgressors; the adequate penalty ever

qualitative in and of themselves, as indicating the *kind* of existence or state intended; while the adjective is *quantitative*, as implying the *duration* of that state or existence.

"Toujours, jamais; toujours, jamais,"—in English, "Forever, never." Well may the mighty clock of the Future, as slowly it beats forth the centuries and cycles of eternity, seem unceasingly to repeat those solemn words in the hearing of lost souls,

"The horologe of Eternity
Sayeth this incessantly:—
'Forever—never,
Never—forever.'"

—J. W. Haley.—Hereafter of Sin.

Eternity or endlessness is in itself mainly a negative idea, though the idea of suffering is positive. Its fearful force, as an element of future punishment, lies in what it excludes: it means, never any change of state, no annihilation or restoration; but what, considered positively, it adds to suffering, we do not know.
—Cardinal Newman.—*Grammar of Assent.*

being involved in the commission of any sin by inevitable sequence,—the effect eternally inseparable from its cause, so that sin is its own avenger; no arbitrary Personal God being needed to avenge it;—all these severer, nevertheless truthful aspects of the Gospel, have not been as conspicuous, and so prominently urged as formerly.¹

Ministers, as prophets and apostles before them, quite naturally have shrunk from the discussion of these awful themes, painful to themselves and offensive to their hearers. “Send by the hand of him whom Thou wilt send,” and “Woe is me,” “because I am a man of unclean lips,” are the exclamations at heart of many commissioned ones; and there have been many Jonahs. But, if these are verities, who shall dare to suppress them? Who shall presume to dilute, minify or emasculate God’s Word? “What is the chaff to the wheat? He that hath My Word, let him speak it faithfully.” There is, apparently, less earnestness in religion, and less apprehension of the Future than formerly. The multitudes surge on, as if there was no danger ahead,—no material or spiritual *Mega Chasma* in state or place, into which gen-

i. Such indiscriminate mashing up of Good and Evil into one patent-treacle, and most unmedical electuary of Rousseau Sentimentalism, universal Pardon and Benevolence!

“Christianity,” so-called, has grown, to within these two centuries, on the Howard and Fry side as on every other,—a paltry, mealy-mouthing “religion of cowards,” who can have no religion but a sham one, which also, as I believe, awaits its abolition from the avenging power. If men will turn away their faces from God, and set up idols, temporary phantoms, instead of the *Eternal One*,—alas! the consequences are from old well known.—*Carlyle.*

eration upon generation has been tumbling. They do not hear the roar of the cataract just beyond. True, fear is a lower motive than love or hope; both inferior to supreme regard for Truth and Right in themselves, aside from any personal interest involved; but, since men are weak, swayed by their supposed interests,—children in years and knowledge, and cannot be deterred from violation of God's Law by appeal to the higher motives of love for it, appeals to the lower motives are justifiable for the attainment of the divine end. God, in his dealings with the Hebrews, during the long line of their national history, never failed to avail Himself of these means to move. He so acts as a Divine Father, and all wise parents resort in like ways to sway their children. Behold, therefore, the kindness and severity of God: on the fallen in sin, severity; but upon thee, kindness, if thou dost continue to be worthy of it: otherwise, thou shalt be cut off. Romans xi:22. Knowing, therefore, the *fear* of the Lord, we persuade men. II Cor. v:11.

Yes, there is, must be Gehenna,—spiritual state or place, where the worm of remorse dieth not and the fire thereof is not quenched, for the finally incorrigible,—robbers, murderers, oppressors,—the mean, the vile, the inhuman who will not repent, and so far as they can, undo and recompense the wrong they have perpetrated and the distress they have caused on the earth; otherwise, how could the goodness and the justice of God be vindicated?—those who have passed through the great tribulation caused by the diabolic, be compensated for their suffering? Will there be

no distinction between the career of the good and the bad, in the other life,—in their final destiny? There must be. O Thou Good and Omnipotent! Thou art Just and Holy, as well as Good! Wickedness is utterly offensive and abhorrent to Thee!—must be to all who love Thee, who would be like Thee! Thou must and Thou wilt mete out its condemnation. The God-defiant must take the consequences of undertaking to run against Thee,—be triturated! The wrongs of the innocent and the just must be redressed, and Thy Justice vindicated! Amen! and Amen! So let it be. Righteous art Thou, Who art and wast, Thou Holy One! because Thou did'st thus judge. For they poured out the blood of saints and prophets, and Thou hast given them blood to drink: they are deserving. . . . Yea, O Lord God, the Almighty, True and Righteous are Thy Judgments! Rev. xvi:5, 6, 7.

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson.*

I am to love the bad man; but I am also to love society; to love my family, my friends, my country; and if the bad man arm himself for the ruin of these, I am bound to repel him. In so doing, do I not act from a principle of charity, especially if to save the good, to defend the community, I expose my own life in resisting the bad? I can certainly oppose a wicked man's purposes, and in so doing can inflict on him severe pain, without hating him, and even with the deepest grief for his character and punishment. I may even feel, through the strength of my philanthropy, a severer pain than I inflict.—*Dr. Channing.—Memoirs.*

The duty of Christian forgiveness does not require you, nor are you allowed to look on injustice, or any other fault with indifference, as if it were nothing wrong at all, merely because it is you that have been wronged.—*Archbishop Whately.—Notes on Bacon.*

The philanthropic man may even love his enemies, bless them that curse him, and pray for them that despitefully use him and persecute him, and yet not forgive them in the right sense of that term. The man may excuse an offense against himself, but he has no power to excuse an offense against righteousness.

God Himself cannot forgive a sinner apart from certain conditions, which the sinner himself must supply. . . . God does not inflict the punishment, the punishment is the *effect* of a cause. . . . *God cannot annihilate a moral agent.* . . . When Christ said, "He that believeth not shall be damned, he announced a consequence, he did not threaten a penalty.—*Ecce Deus.*

We are reminded of the duty of "mutual forgiveness." Is all the wickedness, then, that I am doomed to witness, nothing but a

personal affront? When a rascal threatens to blow out my neighbor's brains, or to blast his character by infamous accusations, am I in a position to forbear and pardon? Must I not own myself under a solemn trust, to see the right done and the guilty punished? . . . "Who is this that forgiveth sins also?" The eternal laws of justice are not of our enacting; and no will of ours has title to suspend or to repeal them. The real and only demand of Christian magnanimity is, that we visit them with no vengeance, but merely with moral retribution. . . . Rulers at all events, as trustees of rights other than their own,—and each generation of a people, as charged with the interests of successors in perpetuity,—have but a limited privilege of forbearance; the meekness of the saints would in them be treason to the world. Even in international disputes, where each party may have a conviction of right, the controversy, but for the possibility of force, could have no end. It is a delusion to rely on courts as a substitute for armies, and to suppose judicial decision can supercede military.—*Jas. Martineau.—Ethics of Christendom.*

Forgiveness of an unrepented sin would be as contrary to mercy as to justice.—*Murphy.*

In His tenderest accents of mercy there is always blended some reverberative note of judgment; as if there was a voice behind, saying, "behold, therefore, the goodness—and severity of God."

The tenderest, purest souls will be hottest in the wrath-principle, when any bitter wrong, or shameful crime, is committed. They take fire and burn, because they feel. . . .

God, without the wrath-principle, never was, and Christ never can be, a complete character. This element belongs inherently to every moral nature. God is no God without it, man is no man without it. . . . This principled wrath gives staminal force and majesty to character. It is in this principle of the moral nature that it becomes a regal nature. In these indignations against wrong, it champions the right and judges the world.

One of the things most needed in the recovery of men to God, is this very thing; a more decisive manifestation of the wrath-principle and justice of God. Intimidation is the first means of grace. No bad mind is arrested by love and beauty, till such time as it is balked in evil and put on ways of thoughtfulness. And

nothing will be so effectual for this, as a distinct apprehension of the wrath to come.—*Dr. Bushnell.*

His wrath was terrible, and it did not evaporate in words. But it was Christ-like indignation. With those who were weak, crushed with remorse, fallen,—his compassion, long-suffering and tenderness were as beautiful as they were unfailing. But falsehood, hypocrisy, the sin of the strong against the weak, stirred him to the very depths of his being.—*Memoirs of F. W. Robertson.*

Indignation being a noble and divine quality, is led by reason, and is the servant of justice. . . . I cannot conceive beauty of character without indignation at evil.—*Stopford A. Brooke.*

The greatness of a fault depends partly on the nature of the person against whom it is committed, partly upon the extent of its consequences. Its pardonableness depends, *humanly speaking*, on the degree of temptation to it, esteeming those faults greatest which are committed under least temptation.—*Ruskin.*—*The Punishment of Sin.*

With many minds, . . . the undeniable aspiration, the instinct, the sentiment, will always appear sufficient grounds for believing in Retribution, Immortality and God. Unquestionably, this hunger of Humanity is an integral part of our nature. And, we might ask, with Aristotle, shall man's petition be in vain? This “deep-set feeling,” says Dr. Tyndall, “since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. . . . To yield this sentiment reasonable satisfaction, is the problem of problems at the present hour. . . . It is vain to oppose this force, with a view to its extirpation.”—*Wm. Jackson.*—*Bampton Lectures.*

Anger and indignation against cruelty and injustice, resentment of injuries, desire that the false, the ungrateful and the depraved should meet with punishment; these, if not in themselves virtuous feelings, are, at least, not vicious. . . . What would be a crime in a private man to do, is a crime in a magistrate not to have done: still wider is the difference between man and his Maker. . . . Retributive justice is the very attribute under which God is primarily brought to us in the teachings of our natural conscience.—*J. H. Newman.*—*Grammar of Assent.*

The reverence for human life is carried to an immoral idolatry,

when it is held more sacred than justice and right, and when the spectacle of blood becomes more horrible than the sight of desolating tyrannies and triumphant hypocrisies. Life, indeed, is just the one thing—the reserved capital, the rest, the ultimate security —on whose disposability in the last resort, and on the free control over which, the very existence of society depends. . . . All law, all polity, is a proclamation that justice is better than life, and, if need be, shall over-ride it and all the possessions it includes; and nothing can be weaker or more suicidal than for men who are citizens of a commonwealth to announce that, for their part, they mean to hold life in higher esteem than justice.—*Jas. Martineau.*

The right of self-preservation is involved in the right of a government to exist. A nation thus maintaining its existence, is contending not merely for its own immediate interests, but for the common right upon which all governments must stand. . . .

Benevolence is love, a disposition to benefit and bless; and this is due towards enemies, as well as friends. War involves violence and evil towards enemies. True, and so does the punishment of crime, by fine or imprisonment or death. But the highest benevolence requires the punishment of crime, and the officer of justice performs a benevolent act in inflicting the penalty. It is just as consistent with a benevolent heart, as an act of charity or mercy. To save a nation from threatened danger, is an act of benevolence, and the patriotism which leads one to risk his life for his country, is one of the noblest forms of virtue. It springs naturally and necessarily from love to God and love to man, and involves no hatred towards the enemy, even in the very act which causes his death. The responsibility of the act is to be accepted, as a stern and awful duty, like the execution of the sentence of the law upon a criminal.

The evils of war are manifold and frightful to contemplate. They come in such forms, and are so concentrated, as to be appreciable to the dullest apprehension; but the evils of tyranny, and oppression, and natural degradation, though less striking in form, affect the character and condition of every individual, and endure through generations.—*Fairchild.—Moral Philosophy.*

Non-resistance is absolutely wrong. We may not carelessly abandon our rights. We may not give away our birth-right for

the sake of peace. If it be a duty to respect other men's claims, so also is it a duty to maintain our own. That which is sacred in their persons is sacred in ours also.—*Herbert Spencer*.

There is no den in the wide world to hide a rogue. Commit a crime, and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word, you cannot wipe out the foot-track, you cannot draw up the ladder, so as to leave no inlet or clew. Some damning circumstance always transpires. The laws and substances of nature—water, snow, wind, gravitation—become penalties to the thief.—*Emerson*.

The terror of being judged sharpens the memory: it sends an inevitable glare over the long-unvisited past, which has been habitually recalled only in general phrases. Even without memory, the life is bound into one by a zone of dependence in growth and decay; but intense memory forces a man to own his blame-worthy part. With memory set smarting like a re-opened wound, a man's past is not simply a dead history, an outworn preparation of the present: it is not a repented error shaken loose from the life: it is a still quivering part of himself, bringing shudders and bitter flavors and the tinglings of a merited shame.—*Middlemarch*.

A crime committed by an individual is to be viewed as an outrage upon himself, and the doom which threatens him in consequence is not a mere punishment inflicted by a foreign hand, but the counterpart of his own deed.—*Hegel*.

The evil doer burns by his own deeds, as if burnt by fire.—*Singhalese Sutra*.

The power for evil, which inheres in sin, never dies, except with itself. Sin is essentially self-perpetuative. Evil in a soul goes forth, like a diseased breath, into another soul, acts on it insidiously, and begets new sin in it. The second breathes infection into a third, and the third into a fourth. In ever-increasing ratio, the numbers multiply and the evil spreads indefinitely—eternally. No atonement (in the scholastic sense), no expiation of sin, can touch, in the slightest degree, this polluting, corrupting energy, which lies in the essential nature of moral evil.—*John Young*.

It is not the inefficiency, but the impossibility of due penitence,

that constitutes our fatal disability; to be relieved from which, we need to be taken out of ourselves, to be identified with a perfect Spirit; our humanity must cease to be human, and become one with the Divine nature.—*Jas. Martineau.*

The souls of some men are already honey-combed through and through with the eternal consequences of neglect, so that, taking the natural and rational view of their case *just now*, it is simply inconceivable, that there is any escape *just now*.—*Drummond.*

The Divine moral government . . . implies that the consequence of vice shall be misery in some future state, by the righteous judgment of God.—*Bishop Butler.*

Nothing seems so terrific as the self-inflicted torture of a guilty conscience. It will be enough to fill the measure of his woe, that the sinner shall be left to himself,—that he shall be left to the natural consequences of his wickedness. In the Universe, there are no agents to work out the misery of the soul like its own fell passions; not the fire, the darkness, the flood or the tempest. Nothing within the range of our conceptions, can equal the dread silence of conscience, the calm desperation of remorse, the corroding of ungratified desire, the gnawing worm of envy, the bitterness of disappointment, the blighting curse of hatred.—*Orville Dewey.—Universalist.*

What is called Hell, in the Scriptures, is a world of misery constituted by the complete absence of God. It is outer darkness, because it is that night of the mind which overtakes it, when it strays from God and His light. To be severed eternally from God's inspiration is enough, as we are constituted, to seal our complete misery.—*Dr. Bushnell.*

Hell is the infinite terror of the soul, whatever that may be. . . . It is the hell of having done wrong; the hell of having had a spirit from God pure, with high aspirations, and to be conscious of having dulled its delicacy, and degraded its desires; the hell of having quenched a light brighter than the sun's; of having done to another an injury that, through time and through eternity, never can be undone,—infinite, maddening remorse,—the hell of knowing that every opportunity of good has been lost forever. This is the infinite terror; this is wrath to come.

It is an awful thing to see a soul in ruins; like a temple which

once was fair and noble, but now lies overthrown, matted with ivy, weeds and tangled briars, among which, things noisome crawl and live.—*F. W. Robertson.*

Spiritual laws with all their penalties and sanctions, are immediately self-acting, and without the remotest possibility of failure or mistake.

Life is indeed probation, but the judgment that decides is in perpetual session; not for one moment is it adjourned; every hour it renders the awards that angels fulfill; daily and forever does the Christ of humanity judge according to the deeds done in this present life, and send to right or left hand destinies. When Christ speaks of eternal life, He does not mean future endless existence; this may be involved, but it is an inference or secondary thought; He means fitness or perfection of life. That it will go on forever, is a matter of course, but it is not the important feature of the truth.—*Munger.—Freedom of Faith.*

Eternal death is no more connected with time than eternal life, but is essentially that state of darkness and sin, whether in this world or the future, which results from the total loss of the knowledge and love of God. See John xvii: 3. I John v: 11-12.—*F. D. Maurice.—Bib. Sac. '65.*

Eternal death does not signify a cessation of existence. It is a continuance of existence without the knowledge and love of God. It is the opposite of eternal life. It is the death—the living death of the spirit—which becomes withered, paralyzed, deformed, degraded, bestial and fiendish.—*Triumph of Good Over Evil.*

In the matter of endless punishment for sin, society does in its degree, precisely what Almighty God is declared in the Christian writings to do. If God punishes the finally impenitent forever, man does the same thing, and does it *necessarily*—because of the demands of the moral universe without, as well as the exaction of the moral principles within. In other words, the very constitution of the moral universe demands and necessitates the endless punishment of the impenitent. . . .

Society punishes. . . . all impenitent offenders against its laws, and punishes them throughout their *whole lifetime*, which is as much of eternity as its retributive influence can encompass. In

very grave cases, indeed, society will not allow the penal shadow to pass from the reputation even after death.—*Ecce Deus.*

The “eternal” does not in essence express the infinite extension of time, but the absence of time; not the omni-temporal but the supra-temporal, the life of the world to come—of that age, in opposition to the life of this age.—*Westcott.—Historic Faith.*

“Æonian life has in it no thought of time, but is altogether an ethical idea or characteristic.”—*Dr. Haupt.*

Eternity consists, not in endlessness, but in knowing, seeing, and loving God. “Eternal life,” says Erksine, is living in the love of God; eternal death is living in self; so that a man may be in eternal life or in eternal death for ten minutes as he changes from one state to the other.”

Eternity is the timeless state.

“By eternity,” says Spinoza, “I understand abstract existence, eternal, in opposition to phenomenal.”—*Erksine.—Quoted by Farrar.*

The future state of punishment is never called life; it is called condemnation or punishment, or death, and is always opposed to life.—*Scientific Basis of Faith.—Joseph John Murphy.*

“No direct infliction is required to produce eternal suffering,” but simply the abstinence of Divine interposition to deliver intelligent beings from the sway and action of sin.—*Triumph of Good Over Moral Evil.*

Alwvios implies an indefinite, rather than an infinite duration,—a completion of an appointed period, rather than an endless succession of ages,—which can never be completed.—*The Spirits in Prison.—E. H. Plumtre, D. D.*

A man lives a life of debauchery . . . finds delight in the seduction of innocence. . . . He afterwards repents. One victim is dead. . . . Another has learned his accursed lesson. . . . Can his repentance save the dead? . . . Can it recover the other, sacrificing new victims to *his* sin? . . . The tears of the murderer cannot give life to the murdered. . . . The repentance of the tempter cannot save the soul sent, stained,—lost into eternity. . . . One of the shallownesses of modern religionism is in losing the vision of the horrible meaning of sin; . . . because the vision of

God's white righteousness is lost, men are content with half repentance.—*Church Journal.*

The only reason why human penitence does not in itself avail to restore lies in its imperfect purity and depth. Through the cloud of evil, and with the eye of self, we are disqualified for true discernment of sin as it is: both the limits of a finite nature, and the delusions of a tempted and fallen one, hinder us from appreciating the measure of our guilt and misery. Even when our better mind reasserts itself, our very compunction carries in it many a speck of ill, and our repentance needs to be repented of. But were it not for this, there would be "more atoning worth in one tear of the true and perfect sorrow which the memory of the past would awaken, than in endless ages of penal woe."—(*Cr. lost.*)

There is no passage in which it is said, that the sin of thought is equal to the sin of act. It is simply said, the sin of act may be done in thought, so far as thought goes. Whether it is equivalent to an act, I think, entirely depends, as I said before, upon the question whether, opportunity and safety being given, it is carried into action. Where these are not actually given in this world, clearly, only God knows, whether it would have been carried into act.—*F. W. Robertson.*

'Tis one thing to be tempted,—

Another thing to fall.

—*Measure for Measure.*

If you aspire to be a son of consolation; if you would partake of the priestly gift of sympathy; if you would pour something beyond common-place consolation into a tempted heart; if you would pass through the intercourse of daily life with the delicate tact which never inflicts pain; if to that most acute of human ailments, mental doubt, you are ever to give effectual succor,—you must be content to pay the price of the costly education. Like Him, you must suffer—being tempted.—*F. W. Robertson.*

We are sent into this world in the midst of a blind, confused jangle of natural laws, which we cannot by any possibility understand, and which cut their way through and over and around us. They tell us nothing; they have no sympathy; they hear no prayer; they spare neither vice nor virtue. And if we have no Friend above to guide us through the labyrinth, if there is no Father's heart, no helping hand, of what use is life?—*Old Town Folks.*

How oft do they their silver bowers leave,
To come to succor us that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons 'round us plant;
And all for love and nothing for reward;
Oh, why should heavenly God to men have such regard?

—*Edmund Spencer.*

—Rare souls there are who live
In touch with all things just, and pure, and true,
Sweet love, their gracious and abiding guest—
Who from their own white heights grudge not to give
The sinner and the publican their due,
Nor care to judge mankind but at its best.

—*Unknown.*

συμπαθη ειναι τὰ ἄγω τοῖς χάτω—Maxim of Persian Magi.

CHAPTER IV.

THE CHRIST OF SYMPATHY.

He was moved with compassion for them.—*Mark vi: 34.*

For we have not a High Priest unable to sympathize with us in our afflictions, but One, having been like tried in all things,—without sin.—*Heb. iv: 15.*

In that, He Himself being tried hath suffered, He is able to succor those tried.—*Heb. ii: 18.*

Who comforteth us in all our tribulations, that we may be able to comfort others in every tribulation, through the comfort where-with we ourselves are comforted by God.—*II Cor. i: 4.*

The Present temporal is introductory to the Future eternal. It is, doubtless, disciplinary and preparatory for that Becoming; otherwise, there is no satisfactory explanation of its mystery, and men might be excusable for breaking out, under the frenzy of their suffering experience, into imprecations upon the day of their birth, as did Job and Jeremiah. If there will be no future adjustment of its inequalities, of wrongs inflicted, cruelties endured, ills and evils experienced,—then 'tis not strange, that out of despairfulness comes the Epicurean cry: Let us eat and drink, for to-morrow we die; or that there is maddened haste to terminate an existence, the protraction of which, without God or hope, is but continuous sorrow.

Seneca, the instructor and defender of the monster Nero, and whose ethics are often referred to as comparing favorably with the teachings of Jesus, advised a servile retainer, in an occupation about the Imperial Court considered degrading, as follows: "Wherever you turn your eyes, you see the possible end of your sufferings. Here is a precipice; you may descend it to liberty. There is the sea, a river, a well; freedom is at the bottom. Yonder is a tree; liberty hangs from its branches. Here is your heart; pierce it, and you are free. Are such deaths as these too painful? Do they demand too much of your strength and resolution? Would you travel towards liberty by an easier path? Then, every vein in your body may open the way to it."¹

But men are not left in darkness or uncertainty on the subject. Jesus has brought into full light life eonian through His Gospel. Eternal life is pledged to those, who through patience in well-doing seek glory, honor and incorruption. Rom. ii:7.

It is one of the merciful alleviations, perhaps the mercifulest of this trial state, that sympathy is assured to us in every step of the tragic way, from God and angels, the Christ-like on earth and the glorified in Heaven — themselves having passed through great tribulation,—to strengthen, comfort and stimulate. More: the Christian believer is assured he has an Intercessor—by Hebrew analogy and figure, for a better apprehension of the all-compassionate nature of God,—Who, in His human manifestation, having gone down to the possible depths of

i. Seneca.—*De Tranquilitate,*

human trial, is thus doubly made able to sympathize with him to the uttermost.

Sympathy is emotion arising from the endeavored putting of one's self in the state of another, and as if one were the person himself. It is born of Love—its first-born. No one ever loves who does not sympathize to the fullest extent with the beloved. The emotion is keen and intense according to the capacity for joy or sorrow. It is most often manifested for those in suffering, material, physical, mental or spiritual. For illustration, therefore, it becomes necessary to specify representative cases of persons, extraordinary and common events. The degree of its manifestation for those in propitious condition, favoring circumstances, is rarely higher than congratulation;—it is supposed they need no more.

Jesus, the Divine Father in manifestation, sways men, not only by His wonderful discourse and manner of it, His mighty works, His geniality and unselfishness, His prayers and holy life, but by His unutterable sympathy. It is an ocean, shoreless, fathomless,—a well of joy springing up in all trustful souls to eternal blessedness. On this fact, the Apostle predicated his exhortations to believers to come with boldness to the throne of the Heavenly Grace, that they may receive strength out of the consciousness of His sympathy—adequate to cope with evil forces. Every Christian will have his antagonism in some wilderness, and his tussle in Gethsemane with the Devil. He is, it is believed, a person,—not a co-ordinate but a subordinate spirit, as is impressively taught in the Bible, and all experience confirms,—potent, subtle,

malignant. To ruin is his business, astounding and incomprehensible as is the permission given. Doubtless, not otherwise would souls become sturdy and puissant, save through conflict and resistance,—made able to cope successfully with all malevolent, mal-
efficient powers. If any succumb and are overborne, and perish in the struggle, it will be because they did not clothe themselves with the complete panoply of God, as enjoined, that they might be made able to stand. Overthrow and death eonian are possible in the exercise of free will. God did not make men puppets, but in His image, sovereigns in their spheres.

The first Act of the grand Tragedy opened in the Garden. Through all its subsequent scenes, he has been seen to move, the prime, conspicuous Tragedian.

Job was a representative man, and his trials, as were those of Jesus, were representative. His was, doubtless, a real life, dramatized perhaps, with some embellishment for the profit of the human family. For an intelligent, specified purpose, he was delivered for a season to the tests of the Tempter. The Satanic One first drew a wall of circumvallation around him, involving him in the meshes of human helplessness, then commenced his infernal appliances, culminating in the cyclone of assault. It was such a succession and cumulation of calamities, spiritual and material, one after another, as rarely, if ever, fell upon the head of any other known one, save Jesus, in so brief a time. The Devil had a great soul to grapple with; and he summoned all his available resources for the hell-storm. Now, such like, more or less, will at some period be hurled from some invisible height, or

out of some spiritual ambush, upon the defenceless head of the child of God, when he least expects and is least prepared for them. Whence is help in such an hour? What would become of the helpless one, if there was no one able to sympathize,—adequate to help in such time of need,—to impart strength, to give victory in such a juncture?

That formal notice might be given to all, whoever would believe and trust in Him,—the Christ in God,—He would be their Sympathizer, Helper and Intercessor, as He was their Savior; He grappled with representatives of all possible trials; went down with the tried to the last depths of despair,—to darkness,—the penumbra of the blackness of darkness forever; encountered sorties out of Gehenna itself. From Gethsemane to the Cross came the last crucial test, when, in flickering moments, existence seemed a burden; death, relief; annihilation, even, a boon.

Every child of God will have his *Gethsemane*, when calamity will pour upon him as a flood, when trouble of a mental or spiritual character, or both combined, will come to overwhelm him. It will be conflict in darkness. All the demons in the Universe will seem to be howling about him. It will be the issue the Devil makes with every believer.

Jesus—God—still manifest through Him, can sympathize with any in such extremity. He is able. He can succor, and He, in the extreme hour, will deliver from the Hell-storm of infernal forces, and bring out unharmed, with not a hair singed or a garment scorched, with not even the smell of infernal fire on

them. After the Trial, shall come the angels, as they did to Him.

The approaches to, and the assaults upon the Son of God were the climax of Satanic tact and cunning. They succeeded an extraordinary fast, at the commencement of His grand public life, when visions of earthly glory might be supposed to be unfolding before Him; when the Hebrews as a nation, and those who had begun to have faith in Him, entertained just precisely the opposite anticipations of His reign that they should. The Devil stole upon Him as a messenger from the skies. And of this, we are ever to be fore-apprised, that he "TRANSFORMS HIMSELF" into an angel of light, as the original has it. And we must recognize the presence of the Tempter, by the nature of the suggestion.

"If thou be the Son of God, command that these stones be made bread," and thus prove to the world that Thou art He, whom Thou claimest to be. The Devil needed no proof of His divine origin. He *knew* He was the Son of God, and the Savior knew the Devil knew it. He did not, as He never would, gratify an idle curiosity, much less subserve a wicked purpose. He was to endure the diabolic test to the end. He was not for an instant to distrust God. He must live, by Faith. He recognized the presence of the Tempter, whether or not he was personally visible in his stolen garb. He recognized his presence by the nature of the suggestion,—the character of the temptation. No, said He: It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This we recog-

nize as a representative of a class of temptations, to which believers are specially exposed, viz., to distrust God in the crises of material or spiritual peril.

Is one tempted to get bread by unlawful means, at the expense of truth, honor, integrity,—all that is priceless in the soul of a man? Is conscience put to the worst by self, when it mutters against its remonstrances, its monitions, its entreaties: I have money invested in this business? “What shall I do for the hundred talents?” And is the response of conscience ineffectual?—“The Lord is able to give thee much more than this.” II Chron. xxv:9. Jesus has encountered it, and He sends up the potent response in the extreme hour: I have been with thee in six troubles. I will surely be with thee in the seventh. Job v:19. The life is more than meat. The body is more than raiment. My Father feeds the birds of the air and clothes the grass of the field. Ye are of more value than they. Then shall He much more feed and clothe you. Matth. vi. Man shall not live by bread alone. The Just shall live by Faith. Rom. i:17. Thus met, for a season will depart the Great Adversary. Is one moved to incur unlawful risks in secular or spiritual enterprises, for the accomplishment of even a good end; to employ ostentatious instrumentalities, instead of the simple means prescribed by his Master for the extension of His Kingdom? Jesus has been taken to the pinnacle of this human rashness and folly. It was proposed, or suggested, that in unauthorized reliance on the care of His Father, He cast Himself down, and thus give to the crowd below that “sign” which they sought from Him, in attesta-

tion of His Messiahship. "He will give His angels charge concerning Thee. On their hands they shall bear Thee up, lest Thou be dashed upon the stones," suggested the Devil. Jesus met the enemy promptly: "Thou shalt not tempt the Lord thy God." Thus met, shall discomfiture come to the Seducer. Is one led to regard Christian principle, Christian profession as secondary in importance,—to turn his back upon them, when they stand in the way of material acquisition, of social, professional or political advancement? Is a soul in that fearful position, when it is tempted to barter its inheritance for a mess of potage,—renounce Christian obligation, recant solemn vows, perjure itself in the presence of God, angels and men, for the sake of Mammon? Jesus was taken to the "exceedingly high mountain" of this trial. Thus, probably, was He somewhat assailed:—

If Thou veritably *be* the Son of God, turn from Thy proposed life among the lowly, Thy mission to the poor, because the Sanctities, the Rich, the Powerful among men will reject Thee. Thinkest Thou art able to cope with the hierarchy? Prophets and saints before Thee have gone down before it in the contest. Such course will inevitably culminate in a violent, excruciating end. Turn to a life worthy of what should be the lofty ambition of the Son of God, and which will achieve, much more speedily and effectually, the object for which Thou did'st come to dwell, Divine Man, in the midst of men. Get power, and place, and especially *money*. Accommodate Thyself to the prejudices of Thy countrymen, and to their carnal expectations. Put Thyself at the head of the

populace, and sweep the Romans from the land. Make Thy will sovereign over all other wills. 'Stablish an empire over the minds of men, by outward show, by statute law, or by irresponsible despotism, as circumstances require. *Force men* to believe on Thee!

It was the grand, the final charge. But in vain. "Away Tempter." "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This Scripture met him,

—nor more; but fled
Murmuring, and with him fled the shades of night.¹

Then angels came. Thus always,—the enemy successfully resisted and routed, come the angels of hope, consolation and inspiration. "Fiends"

"Are baffled and beaten by"
—“A dauntless human will.”²

Poor Peter, on the announcement of his Master that suffering and death awaited Him on his going to Jerusalem, presumptuously took Him aside and undertook to remonstrate familiarly, and we must suppose, affectionately and with good intent. Be it far from Thee, Lord. This shall not happen unto Thee. Matth. xvi:22. Peter did not anticipate Gethsemane, the Judgment Hall and the Cross, where his perjury in denial of his Master would be so conspicuous.

Back through the form of the fervid and impetuous

1. Paradise Lost.

2. Kathrina.—Holland.

Baffled shall the Tempter flee,
And God's angels come to thee.

—Swedish.

Galilean whom He had previously pronounced "blessed," the Savior discerned the Tempter, foul, malignant, hateful, and cried: Avaunt! Get thee behind me. Thou art an offense. Thou art concerned about the human, not the Divine. Thus has the great enemy met God's people in all ages, and been most successful, as he has always been with false religionists.

It is a sad revelation in history, that under the spur of such enticement, real or professed children of God, when they had the power, attempted to force others to conform to their dogmas, as did regal idolators before them. To the three faithful Hebrews the cry was, CONFORM OR BURN. Soon after the ascension of the Master, the cry from professed disciples was, Conform or Burn. Every organization secular or religious, outside of the local churches, has had its despot or pope, who has cried out to the non-conforming ones within its range, *Conform or Burn*.

True, the modern fire is spiritual in lieu of material,—it is a holocaust of souls, instead of bodies. No less hot has been the fire. All such methods are not only unchristlike, but diabolic. If truly Christian, such should have cried out: Avaunt, Tempter!—Spirit of Evil! Truth prevails through love, not hate;—suasion, not force.

Often has Satan whispered, if not formally and earnestly remonstrated through a bosom friend, affectionate wife or darling child, to one when about to consecrate himself to some holy work. Do not peril your comfort, health and life,—the dearest interests of those whom you love—dependent upon you. Why

will you abandon us, cries a father, or a mother, or husband, or wife, or child?

Doubtless, Satan employs dearest friends, as he did Peter, to convey temptation. Look then upon them affectionately, and cry for strength to say, as did Paul to the endeared ones who endeavored to dissuade him "from going up to Jerusalem," having been foreapprised what would befall him there: "What mean ye to weep, and to break my heart? for I am ready, not only to be bound, but to DIE at Jerusalem in the name of the Lord Jesus. Or, if nature shrinks from the costliest sacrifice, and the heart strings are cracking, take sweetly but firmly, those jewels of love in thine hand, and pass them over to the keeping of trustworthy Providence, and say as once did a missionary mother: "THIS I DO FOR CHRIST."¹ If the crisis and the issue require a sterner and a firmer tone, turn to the Tempter, back through the remonstrating or the weeping loved one, and say, AWAY! thou art a stumbling block in my way to heaven. Said Bishop Latimer in a sermon before Edward VI.: "Here is a goodly lesson for you, my friends. If ever you come into danger, in prison, for God's quarrel, and for His

1. Missionaries, to whom God has given children, are not ordinarily called, it is believed, by Him, to cast them upon the cold charities of the world, to leave them in the struggle for existence in the hands of strangers, thousands of miles distant from them, without a father's guidance, and a mother's love daily ministered for their right development; nor can such abandonment of one's offspring, it is believed, be the highest manifestation of Christliness. The stamp of sadness, of isolation and orphanage upon the countenances of such has been painful to discern. Their souls are as precious as those of the heathen.

sake, I will advise you first, and above all things to abjure all your friends, all your friendships, leave not one unabjured; it is they that shall undo you, and not your enemies."

Sir Thomas More's wife begged and entreated that he would yield. It was only a small point. Many bishops and other Church dignitaries had done it, and surely he, a layman, might do it. It might be done quietly, and the king would gladly meet him half way; and, besides, what harm could it be to him to seem to acquiesce? "Ah! my dear wife," said he; "it might mislead many simple souls." But she urged: "How happy we may be for at least twenty years more, in our charming house and delightful grounds by the river's side at Richmond, if thou wilt but say one word." "Yes, my dear wife; but what are twenty years in comparison of eternity? And how could I enjoy life, as thou sayest, if I had done an unworthy action?"

And his daughter Margery, dearly beloved, threw herself upon his bosom, with her arms about his neck, sobbing and with many tears. "Ah! dear Maggy," said the father, "why dost thou try me and break my heart? Wouldst thou have me do this thing that I may live a few years longer in the enjoyment of worldly pleasure?" "No, dear father, I would gladly give my life for thine; but I would not have thee do an unworthy action to save thee from a hundred deaths." "Oh! dear Maggy, there spoke the true heart. Thou art, indeed, my daughter; dearer to me than life."

"I saw what was coming," said Bunyan. . . . "I was made to see, that if I would suffer rightly, I must pass sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments all as dead to me, and myself as dead to them. Yet I was a man compassed with infirmities. The parting with my wife and poor children hath oft been to me in this place, as the pulling of my flesh from my bones; and that not only because I am too, too fond of these great mercies, but also because I should have often brought to my mind the hardships, miseries,

and wants my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had besides. Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, suffer hunger, cold, nakedness, and a thousand calamities, though I can not now endure the wind should blow on thee. But yet, thought I, I must venture all with God, though it goeth to the quick to leave you. I was as a man who was pulling down his house upon the heads of his wife and children. Yet, thought I, I must do it—I must do it. . . . 'Twas my duty to stand to His Word, whether He would ever look upon me or not, or save me at the last. Wherefore, thought I, the point being thus, I am for going on and venturing my eternal state with Christ, whether I have comfort here or not. If God doth not come in, thought I, I will leap off the ladder, even blindfold into eternity, sink or swim, come heaven, come hell. Lord Jesus, if Thou wilt catch me, do; if not, *I will venture for Thy name.*"

These be all veritable, palpable in the experience of believers;—by no means to be resolved into the terrors of a diseased brain, the demons of a disordered imagination. There be tragedies of this sort enacted daily in the interior life, while the exterior, through the roar of the material, moves on. One toils, a slave yoked to his daily task, the year round, while there is raging inward this conflict of antagonistic spiritual forces, this restless tug and tussle, this life and death grapple of his inner, perhaps his renewed nature, with all the powers of darkness, headed by the Evil One,—a superhuman pull of the poor soul to Heaven, and a ghastly pull of it to Gehenna. If the poor assaulted one has heeded specifically the admonition to clothe himself with the complete panoply of God, it is well: otherwise, it is not well: it is evil of

the terriblest kind. The odds are fearful. On one side is the Adversary,

“Fierce as ten Furies, terrible as Hell;”

on the other, a weak human soul. No unpanoplied one can stand. The defenseless is doomed to be lost. Scoff and defy, as thou choosest, unbeliever! there is no hope for thee or others, outside of saving Grace. Souls move on two ways only—towards God, or away from Him; to Paradise or Gehenna. There is no horizontal journey through eternity. It is upward or downward. Soul! art thou thus panoplied, that thou may'st be able to stand, “and, having done all, to STAND?”

There be other trials, that need not be referred to Satanic origin. They may come directly from the Father in some evident but incomprehended Providence, or indirectly through some human instrumentality. Whom the Lord loves, He chastens, and scourges every soul whom He receives. “As many as I love, I rebuke and chasten.” God’s sovereignty over the intelligences of His universe is as supreme and particular as over matter in gross and in atoms. Unbelievers in all ages rebel against such assertions of God’s prerogative, as they have against the revelations of the existence of a personal Tempter, conflicting with their notions of personal freedom and accountability.

The believer often finds his favorite plans, his darling purposes thwarted, achievement in his self-determined career prevented by insuperable obstacles. In no one of them does he succeed, though there has

been no lack of sagacious planning, of wise forecast, of untiring energy, and of unremitting industry. This has been the plaint of the good in all ages. Job said: My way He hath hedged up, so that I cannot pass, and in my path he hath placed darkness. Thou putteth my feet in the stocks, and Thou watcheth all my paths. Upon the soles of my feet Thou dost set a print. When He giveth rest, who then can make trouble? and when He hideth His face, who then can behold Him? and this in respect to a nation and an individual alike. David said: I am shut up and I cannot come forth. Jeremiah: He hath builded against me and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out. He hath made my chain heavy. He hath inclosed my ways in hewn stone. He hath made my ways crooked.

"He shutteth up a man, and there is no opening." A man must achieve what God has ordained him to do, if he has to be shut up to do it, and he cannot do anything else. He may be restive under the restraint and compulsion in the web of which God has woven him; he may endeavor to break out from it, and to do something else which his own heart desires; but it will be in vain. God builds over against him, and encloses him in walls more impenetrable, infrangible than granite or steel. If he be a man of God, and He has commissioned him to do a certain work, and he undertakes to do anything else, to run away from duty, God will have him tumbled overboard by his fellow mariners,—engulfed in the sea of some mon-

strous trouble, if need be,—to be disciplined into obedience.

The declaration of the Master to His disciples was and is: To each and every one are imparted gifts, means and opportunities. Matth. xxv:15, I Cor. xii:11, Mark xiii:34. Be occupied in their improvement until I come (Luke xix:13), so that, when I summon you to reckoning of stewardship, I may receive My own,—value enhanced by use. But, to many conscientious,—to those who would, with the most scrupulous fidelity, perform the duty and discharge the trust, experience has been painful and bewildering. Whenever the votive offering was ready, and the door for consecration sought, it was found barred. "Barred!" The word is inadequate for expression. The barriers are adamantine, for they are *the barriers of God's providence*. Some might affirm, for explanation, that the devotee mistook the character, kind or quality of his offering required; that there was ambition to offer gift, of which there was not constitutional or gracious endowment, instead of the one in fact possessed. Doubtless, this has often been true. But there have been perplexities in other cases, which could not thus be solved. The poor soul had its aspirations based on recognized ability and qualification. It honestly, earnestly sought the light and guidance of the Spirit. If such bewildered soul cannot rely on such indications, and in the use of such means, on what can it?

There is a special mystery among the most incomprehensible. Often has it been, that certain have been successful in the earthlies, when sudden calamity

tumbled upon them: it may have been a conflagration, a panic, the bankruptcy or the dishonesty of debtors; and acquisitions were gone. Courage, energy and enterprise were summoned once more to the breach, with like successful results, when dire calamity came again. Thrice or more have been the same bitter experiences during a score or less of years, until the prime and the strength of life have past. Hast thou not encountered such, as they staggered onward in the way? They had gifts, inherent energy, restless, untiring industry, aspirations, perhaps culture; were by no means incautious or insagacious; had observed conditions of material prosperity, in diligence, integrity, reliability in word and deed. In God's name, what must they do? Must they not occupy till their Master calls? Was not the command designed to press on them, as on all? *What must such do?* It seems, there is no place for them but in the grave, as it seemed to Job.

In such bewilderment, in such darkness, there remains the hope that there will be a future solution of such contradictions, irreconcilables, and of such mysteries; otherwise, 'twould not be strange, if men questioned whether "life is worth living." There is such a Becoming.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurn'd,
The things o'er which we griev'd with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.
If we could push ajar the gates of life,

And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.
But not to-day. Then be content, poor heart;
God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.^x

So frequent and marked have been such providential interpositions,—styled in the world's parlance, disasters; that they were thought by the superficial to specially indicate guilt. Job's friends thought so, until the Lord rectified them. Who ever perished, being innocent? said Eliphaz, boldly, defiantly, reproachfully, cuttingly; or when were the righteous cut off? They that plough iniquity, and sow wickedness, reap the same. No doubt of it, Eliphaz,—not a bit of it. Said Jesus: Think you those eighteen, upon whom the tower of Siloam fell, were greater sinners than all the dwellers in Jerusalem? Nay; but except ye repent, ye shall all LIKEWISE—in some like way of spiritual ruin—perish. The great tower of spiritual calamity shall tumble upon you in the other world and crush you forever! True, the once saved are saved for all eternity. Notwithstanding, they need daily lustration; and who knows to a certainty, that he is safe from perdition, until the last assuring hour? If in Christ, he knows it. What or who shall separate? Alas! 'tis easy to be deceived. The heart itself is treacherous and unreliable. Satan often transforms himself into an Angel of Light.

—Oftentimes, to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequence.

The great Apostle was under apprehension, that, though he had preached to others, he himself might at the last be condemned; and therefor, ever took care to keep his body, his exterior and interior life in subjection.

What shall be said of those huge catastrophes, affecting multitudes of the Godly and ungodly without discrimination,—mighty aggregations of calamities, of such wide range and vast extent, with such diversity of havoc, such variety of suffering;—the earth rocking to and fro, opening suddenly into frightful chasms, into which populous cities tumble; then, by as sudden contraction, sealed up from sight forever—in a moment, the twinkling of an eye, ere the combined shriek sent up dies on the air; the upheaval of the sacerdotal dead in their cerements as they were laid to their last rest a century before;¹ the sea receding; the land sinking; the return of waters in mountainous waves, sweeping everything before them into interior land; the heavens all the while in a maze of motion; the sun obscured; the atmosphere choked with blinding, suffocating dust, with nauseous stench from the bowels of the earth; the cries of human suffering,² of beasts and birds, commingled with the roar

1. By the earthquake of 1868, the fortified island of Alacran was submerged three times, all the garrison perishing. The first wave, which rose to about forty feet, was succeeded by three others of less height. In the opening of the earth, there were disclosed a large number of mummies, which had been buried in a large sandy cemetery, and in a sitting posture, facing the sea. Their heads sticking up made the spot look like a field of potatoes.

2. Parents frequently told me that they heard the voices of their little ones crying “Papa! papa!” “Mamma! mamma!” fainter

of the elements;—*earthquakes* premonitory of the Crack of Doom!—events that paralyze the imagination in the attempt to grasp and to depict?

—Of such a hurricane of flame, as in a night consumed the fairest and the substantial part of Chicago,—palaces of merchandise, *thesauros* of luxuries from the four quarters of the globe; elegant structures consecrated to Science, Literature and Art, enriched with the contributions of genius, the admiration of the world; avenues of marble homes; banks and court-houses; jails, asylums and hospitals filled with criminals, the helpless and the suffering; splendid temples consecrated to God;—a hundred thousand homeless, fleeing at midnight from their burning homes in the utmost terror for their lives; a surging tide of humanity sluicing over bridges, through tunnels, graveyards, to the barren sands of the lake shore—into the lake itself, or to the naked prairie; many perishing in the vain struggle to escape; women giving premature birth to babes, unsheltered on the prairie;—all, all in a night, the heart of a splendid city “like an insubstantial pageant” gone, with nothing but a scene of blackened desolation, a disintegrated mass of brick, stone, iron and ashes the residuum; wealthy citizens brought in an hour from affluence to poverty, many more from competence or comfort to gaunt destitution, some driven to insanity;—the most impressive illustration, as is conceived,

and fainter till hushed in death, while they were either struggling in despair to free themselves, or laboring to remove the fallen timber and rocks from their children.—*Thom son and Colman on an Earthquake in Safet of Syria.*

that could be furnished of the fires of the Last Day?

These, though terrible, and at which the world stands aghast, are but casual; they loom up at a distance from all save the immediate sufferers; their very hugeness prevents the mind from being as deeply affected by them as by the contiguity of inferior calamities, which it can grasp, analyze, dissect, and perhaps in some measure apprehend; they do not so affect the individual heart as single calamities, which are frequent, on a minor scale, and contiguous.

Three or four sisters nearing their home after a summer's absence, in the balmy breath of morning, after a night's sweet repose, are roasted to death in a locked-up car on a side-track at rest.—A rear car on a swiftly speeding train, behind time, as it comes to the edge of a deep, rough, precipitous ravine, through the fracture of an axle, jostled out of the track, dislocated from its connection, is hurled over; its crowded precious freight of stalwart men, dear women, and sweet prattling babes hurled,—hurl within hurl,—indiscriminately to the bottom of the abyss, with fractured limbs, mashed heads, red-hot stoves, dry-splintered seats; and there they writhe in vain, for relief or release, till they are burnt to ashes, or Death comes quickly to spare the necessity of total cremation.

A few months after,—

Und hurre hurre, trapp trapp trapp!

Zur rechten und zur linken Hand,
Vorbei vor ihren Blicken,
Wie flogen Anger, Haid' und Land!
Wie donnerten die Brucken!

"Graut Liebchen auch? . . .
Hurrah! die Todten reiten schnell!
Graut Liebchen auch vor Todten?"
"Ach nein!—Doch lasz die Todten!" ¹

just at the center of a sweeping curve, round the mountainous side of rocks; scenery desolate and wild, where the hurl would be most terrific; over a craggier precipice into a ravine frightful and fathoms deep; in pitchy darkness; in a drizzly rain; victims asleep; four cars instead of one; with greater loss of life; with greater variety of mangling,—wrenched-off limbs, scooped-out brains, gouged-out eyes, tufts of hair and clots of blood on jagged points of rocks; with more horrid consumption of women under burning cars; bodies scarcely recognizable; identity lost; a dozen or more passengers unaccounted for; circumstances tragic and painful as could be; maimed and gashed little children running about for mothers consuming in the flames, parents for children, and friend for friend;—and as the appalling climax, unharmed passengers, lighted by the flame of the burning cars, ghoul-like, pouncing upon the dead and the dying, and rifling them of their valuables—one caught in the act of filing from a lady's finger her diamond gold ring!

In the morning watch, a lake propeller is suddenly engulfed in flames. Cribbed in cabins, all avenues of escape cut off; wife and dear little ones consuming in the fiery furnace, while husbands and fathers, having just risen and gone, are driven away by the sirocco of advancing flame from the attempt to return and rescue; and step by step are forced at last to take the

1. Burger's Leonore.

plunge into the icy depths below! Down they go!
Time for them has ended and eternity has begun!

—We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.

Under the pressure of the contemplation of such scenes comes the suggestion: "There is no such thing as Providence, for Nature proceeds under irresistible laws, and in this respect the Universe is only a vast automatic engine. The vital force which pervades the world is what the illiterate call God."¹

1. Draper.

The principle of Good cannot at once and altogether subdue the power of Evil, either physical or moral . . . Those who have been strengthened in goodness by relying on the sympathizing support of a powerful, good Governor of the World, have, I am satisfied, never really believed that Governor to be, in the strict sense of the term, omnipotent. They have always saved His goodness at the expense of His power. . . . The author of the Sermon on the Mount is assuredly a far more benign Being than the author of Nature. . . . Nature is cruel. . . . The physical government of the world being full of the things which, when done by men, are deemed the greatest enormities, it cannot be religious or moral in us to guide our actions by the analogy of the course of Nature.—*J. S. Mill.*

The loss of the belief in Providence belongs, indeed, to the most sensible deprivations which are connected with a renunciation of Christianity. In the enormous machine of the Universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, a helpless and defenseless creature, finds himself placed, not secure for a moment, that on an imprudent motion, a wheel may not seize and rend him or a hammer crush him to powder. This sense of abandonment is at first something awful.—*Strauss.—Old and New.*

See "The Light of Life," pages 10-23.

These are all blows from the Terrible. Men stand aghast. The mind is appalled. Reason staggers. Who or What is on the Throne? Who permits, tolerates, when He can prevent? Who can interpret? But who shall dare arraign? Will He not, must He not, being God, do right? There must be a better world, with no possibility of such dreadful contingencies; otherwise, life indeed would not be worth living. There must come, some time, a satisfactory solution of these mysteries. Thou must wait, perturbed, perplexed, it may be, agonized soul. Thou wilt have eternity for the apprehension.

The darling expectations of believers are often blasted by the loss of loved ones, in unexpected moments; not so much of the aged who are ripe for the Harvester, waiting for the summons, ready to be sheaved in the garners of the Lord; or of invalids consigned in anticipation to the grasp of the insatiable Destroyer; or even of those who, after long and exhaustive struggles with disease, have yielded in the unequal conflict; for there has been time adequate for acquiescence and submission. But main props, darlings, central objects of attraction in precious circles are taken away. There are circumstances and occasions so strange and mysterious, that the bereaved find themselves totally unprepared for them.

Out of such circumstances come the plaint and the wail: Of all others, he, the least, could have been spared; if he had died at home, and not abroad; if my own hands could have ministered to his last necessities; if I could have smoothed his dying pil-

low; if he had died of other diseases; if he had passed into the eternal world with unclouded intellect; if he could have spoken to me of the serenity of his soul, while quivering in the embrace of death; if he could have referred to his unquenched and unquenchable love for me at the last moment; if he had passed into the skies with hallelujahs on his lips,—it had been well. I should submissively have quaffed the potion proffered to my lips, bitter as was the draught. Alas! poor soul, thou would'st not have willingly received it.—If he had been taken away in early childhood, ere sin had stained the purity of his soul; if he had ripened into manhood; if she had blossomed into womanhood,—I would not have murmured. But I have given years of toil and care to physical and mental development. Money has not been spared. He had just attained the summit of his ambition. He is cut down in the meridian of his strength. The sun went down when it was yet day. In the budding-time of her beauty,—just as the petals began to unfold and the fragrance to diffuse, she has been blighted! It has been in vain! It has been waste! Tried soul! 'twas not in vain. 'Twas not waste. 'Tis all right,—all true, eternal gain.

With silence only as their benediction,
God's angels come,
Where, in the shadow of a great affliction,
The soul sits dumb.¹

Yet would we say, what every heart approveth—
Our Father's will,
Calling to Him the dear ones whom He loveth,
Is mercy still.

1. Light sorrows speak; great grief is dumb.—*Shakspeare.*
Curæ leves loquuntur, ingentes stupent.—*Seneca.*

Sometimes one calamity treads swiftly on the heels of another; they come

—not single spies,
But in battalions!

as they did upon Job: first, the loss of property, then of children, then bodily affliction, then spiritual darkness,—culminating in the last desperate assault of the Evil One, through perhaps some bosom friend: “Curse God, and die.”

These are mysteries, mainly inexplicable Here.

Blind unbelief is sure to err,
And scan His work in vain.
God is His own Interpreter,
And He will make it plain.

Often, worldly acquisitions, the result of frugality and incessant toil for years, or of ancestral husbandry, suddenly, or by instalments, are taken away in an incomprehensible manner; not through any apparent lack of capacity, sagacity, personal attention or prudent management, so far as can be discerned; sometimes, notwithstanding their exercise. Not a high order of talent is requisite for money-getting, or for money-keeping,—only supreme self-seeking, selfishness, niggardliness combined with cunning, over-reaching with unscrupulosity. Worldlings turn their backs on those who do not succeed.—“I never have anything to do with an unlucky man,” said John Jacob Astor. “I have seen many clever men, very clever men, who had not shoes to their feet. I never act with them.”—It cannot be comprehended. It seems strange, irreconcilable, hard; strange when the poverty-stricken are in debt, have families, wives and

precious little ones on their hands; incomprehensible, that all laudable efforts to extricate themselves, and to meet such necessities, are thwarted. It is strange, incomprehensible. There is no explanation Here. We must wait. We shall have to wait, probably, until we get up yonder. We must trust, trust to the last, in the darkest hour. Patience! bewildered, baffled soul: Wait!

Good men have been and are, even now, shut up, in the providence of God, by being misapprehended, incomprehended, misunderstood. Poor Elijah, after the manifestation of his heroic zeal in the destruction of the false prophets, fled to the southern extremity of Judea, and to a day's journey in the wilderness beyond, safe, as he hoped, from the threatened vengeance of Jezebel, and cried out, that he might die. "It is enough; now, O Lord, take away my life; for now I am not better than my fathers." Jeremiah exclaimed: "I was a derision to all my people, and a song all the day. Woe is me my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me." Centuries elapsed, before all the shadows and obloquy, which wicked contemporaries cast upon the good names of Tyndale, Wickliffe and others, passed away. How bitter it is to live, not merely to be persecuted, slandered, but to be misconceived, misinterpreted, misunderstood! Thus God, incomprehensibly in their day, shuts up good men—some of the very best men,—shuts them up, as they suppose, from the influence they hoped to wield for

good. Shuts them up, is it said? If they could speak to us from those holy heights they have ascended, they would doubtless say to us, that their souls, therefrom, had been brought into a large place. "Now, we see. Then, we could not understand."

God sometimes shuts up His children from a realization of their well conceived plans for usefulness; cuts short their career in one place and sends them into another; lays them aside by disease ere they have reached their prime or maturity,—literally shuts them out from the privilege and the opportunity for the exercise of those gifts which, by insuperable spiritual obstacles in their own souls, or, denied use, are as a burning fire shut up in their bones. Sometimes a part of His design in the shutting up can be subsequently discerned. There are dungeons spiritual, as there are material. John Bunyan was shut up in Bedford Jail for twelve years from preaching the Gospel. The prison to his soul,—repression of his aspirations, denial to use of his gifts, and improvement of opportunities, was infinitely more adamantine than granite walls. How must the fire from supposed lost opportunities have burnt into his bones for that dreary period! Doubtless the world would not have been blessed with the "Progress," had he not been thus shut up. Excruciating must it have been to the Apostles and primitive disciples, to be deprived of the opportunity of preaching the Truth, when they realized that the world, at the Nadir of darkness, was without God; that there was so much to do and so little time to do it; such an account to render. There is no plaint more affecting than Mil-

ton's—faithfully delineative and expressive of the sorrows of all "shut up" souls:—

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodg'd with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide;
"Doth God exact day-labor, light denied?"
I fondly ask: But Patience, to prevent
That murmur, soon replies: "God doth not need
Either man's work, or his own gifts; who best
Bear His mild yoke, they serve Him best: His state
Is Kingly; thousands at His bidding speed,
And post o'er land and ocean without rest:
They also serve, who only stand and wait.

Stand, then, shut up Christian believer, and wait! All inexplicable things must, in the Hereafter, be made plain. "Stand," then, child of privation, disappointment, sorrow, suffering, and "wait." Isaiah xlix:23, Prov. xx:22, Ps. xxv:5, Isaiah xxx:18, Ps. xxvii:14, Ps. xxxvii:7, Lam. iii:25-26, Isaiah xl:31, Isaiah xxxiii:2, Ps. xl:1, Isaiah xxv:9.¹

1. There are seasons, when to be *still* demands immeasurably higher strength than to act. Composure is often the highest result of power. . . . Is there no power put forth, when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, serenely and patiently returns to the tasks which Providence assigns?—*Dr. Channing*.

The great difficulty of life appears to be the art of sitting still. Wait!—Wait!—Ah, those two words, what salvation is in them! You can never do better than act them out *once* every hour.—*Reminiscences of Thought and Feeling*.

In thy own . . . perplexities, do thou thyself but *hold thy tongue for one day*: on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have these mute

Jesus came to manifest His sympathy and to extend help, not only in all such signal hours of darkness, which "shall be many,"—in those extraordinary spiritual conflicts which rage between the Devil and the soul for the mastery; those Hours of hours to the believer, and to all souls; in those extraordinary and mysterious allotments of Providence,—but in the ordinary struggles of life; in the common heart-aches, sorrows and disappointments; in all the various ills that Flesh is heir to; for "He was tried in all points as we are."

How many and various are these maladies and ills! There is spiritual depression, constitutional with some. It may be from physical exhaustion; the natural rebound from anticipation to disappointment, from elation to depression; the result of disordered digestion; or may spring from pecuniary reverses, from real or imaginary evils, from conflict with besetting sins, or the petty machinations of the great Adversary.

The seemingly propitious conditions of the individual yesterday, to-day have not changed to adverse;

workmen within thee swept away, when intrusive noises were shut out!—*Carlyle*.

Impatience is an infallible sign of weakness.—*Ecce Deus*.

No time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do His business, by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you. The eighteen years at Nazareth, what was their result? A few years of action, but of action concentrated, intense, infinite; not one word, not one deed, which did not tell, and which will not tell, upon the Universe forever.—*Stopford A. Brooke*.

if they could be seen, as the Omniscient discerns, they might have become in reality more auspicious. Yet they seem otherwise. The poor soul is depressed. The seeming is as disastrous in its effects as the real. The origin of this depression and apprehension often is occult. It cannot be detected by the closest analysis in any palpable set of circumstances. It may be spiritual altogether. It may be from a touch of the Fallen One,—a chill of spiritual death wafted from the Pit of Despair. From whatever source, the suffering is real, and to be commiserated. The sufferers are to be dealt with tenderly. Though an enlightened will and a purified conscience may struggle to reassure the sinking soul, it is not always possible to do it. God alone can.

Alone, amid life's griefs and perils,
The stoutest soul may quail:
Left to its own unaided efforts,
The strongest arm may fail.

Sometimes the soul is in darkness, because its pleadings, as it avers, it supposes, are not heard and answered. Poor soul! they are heard and answered, but not in thy way. How is it possible they should not be heard? Is there no God? Is He not a Father? Is He dead? Does He not hear? Is He a Being afar off? He is nigh thee,—even in thy heart. Can He be false to His averments? Can He take pleasure in the miseries, the disappointments of His children? It cannot be. If any logic is persuasive and conclusive, that from analogy is. The Savior's employment of it was so impressive! How compactly welded! how irresistible it was! Thine own child

pleads for indulgence, which thou knowest will be positively injurious to him, and, therefore, thou refusest to gratify. He realizes it not. He acquiesces not. The reason and the reasonableness of thy course he dost not see. Dost thou, if thou art a wise, firm parent, yield? Never, once. Thou indulgest in other ways. Thou seekest to substitute an innocuous gratification for a noxious one. Thou endeavorest to purify, elevate old tastes and to develop new ones, and for nobler objects. That is, if thou art a firm, wise parent, thou wilt do it. When thou comest to be hoary-headed, or to lie in thy grave, that child may bless thee, that thou did'st deny him. Thus in the coming ages of thy experience,—in this world it may be, surely in the next,—thou wilt bless God for His denial to thee of what thou asked. Dost thou not now, in thy past brief experience, thank Him that He did deny thee? Many things now dark, will *then* be made plain.

Perhaps thou repliest: "I have not been able to see it in that light." "O that I could." Poor child; for it seems thou art but a child in the Christian life, or dull, indocile, intractable, not a robust, fully-developed man, a stalwart Christian; or thou would'st not be so insubmissive and complaining. Hast thou thyself a child? The reasonableness, rightfulness, utility of his request are luminous as light to Him. He is restive, impatient. But thou teachest him to be patient and submissive; that he must trust his father; must wait for apprehension. Then he will see. So must thou trust and wait. Perhaps thou shalt see hereafter in this life—assuredly in the next.

Whether thou wilt or not, thou must be, in such Presence, still, and wait.

Man's weakness waiting upon God
Its end can never miss,
For men on earth no work can do
More angel-like than this.¹

Thou hast lost a loved one, round whom thy heart clung. "If He had taken another! and "at a different time!" and "had prepared me for the bereavement!" Shall He not do what He pleases with His own? Will He not do right? Is not His time the best?

Thou hast been long pleading for competence, if not for wealth. Thou thinkest thou would'st be a wiser and better man if thou had'st it. The Father thinks not, it is evident, or it would be bestowed. Poverty does seem to dessicate the juices of life. It should ennable, sweeten, purify all souls, as it did Paul's. Thou thinkest thy prayers have not been heard, because the answers have not come. They came, but not as thou asked, nor in thy way.

In some way or other the Lord will provide;
It may not be *my* way,
It may not be *thy* way,
And yet in His *own* way
The Lord will provide.

Richer blessings, perhaps antagonistic to what thou desirest, will be, are sent in lieu, in disguise. They have been coming to thee, repining soul! every day: thou hast not discerned them. One poor soul, possessing in abundance the things that thou desirest, in contemplation of its luxurious condition, once thus addressed itself:—

"Soul! thou hast much goods laid up for thyself,
I. Faber.

many years. Take thine ease, eat, drink and be merry."

"Fool!" said God.

The very night of the day of its self-gratulation, God "required," summoned it to His Bar. Nothing of its great abundance was taken with it. That was all left behind. Not even the shroud that enveloped the soulless body had a pocket. Sad, ghastly, tragical! Nothing conceivable could be more so. Yet there are many like, passing into the eternal world¹ every day. The epic conclusion was: "So is he, that layeth up treasure for himself, and is not rich toward God." Would'st thou be such an one? Would'st thou have such an end?

Weeping, repining, cast-down, bewildered soul!
Look up!

Our pathway oft is wet with tears,
Our sky with clouds o'ercast,
And worldly cares and worldly fears
Go with us to the last:—

Not to the last! God's word hath said,
Could we but read aright;
O Pilgrim! lift in hope thy head;
At eve, it shall be light!

The soul of Jesus in Gethsemane "was exceedingly sorrowful unto death." All possible sorrow in all possible intensity was compressed in such utterance. There will be Gethsemane hours to all believers. Will He not sympathize in such? Will He not? Will He abandon a sinking soul? Will He not un-

1. We see what God thinks of riches by the people He gives them to.—*Dean Swift.*

"Ah, David! these are the things that make death terrible."—*Johnson to Garrick, when the latter showed him his grand house.*

dergird it with the everlasting arms of His love? Trust thou Him, then, tried but distrustful one. Cast thy burdens, all thy sorrows upon Him. Thou shalt find Him the unfailing, the sure, the thorough sympathizer. *Wilt thou trust Him?*

On His human side, it seemed essential that the impending Cup of Suffering should pass away from Him unquaffed, untouched. He therefore earnestly prayed it might, and thrice:—"if it be possible," cried He,—"possible" with the arrangements of the Divine Will: "Nevertheless, not as I will, but as Thou wilt."

Such acquiescence and submission ought to be significant to disciples, in their cries to the Father for the bestowment of certain things deemed blessings, and for the removal of certain other things regarded burdens,—very grievous troubles, which it does not seem possible could be longer borne. Let the cry go up:

Not what we wish, but what we want,
Let mercy still supply:
The good we ask not, Father, grant,
The ill we ask, deny.¹

When, therefore, Christians pray for temporal blessings besides food or raiment—for the removal of certain troublous states or circumstances, they must do so in subordination to the Father's will; to be bestowed or to be withheld, to be continued, or to be withdrawn, as may be deemed for their weal. Giving doth not impoverish Him, for the Universe is His, the silver and the gold, the cattle on a thousand hills. The child of God is heir to all things. The Father

1. Herrick.

has higher bestowments for His children than material weal. Man is left to work out his own destiny, to choose the good or to reject it. Such value, as men attach to the material, is more relative than absolute, circumstantial than intrinsic. Whatever it has is chiefly derived from the energy, industry, skill of producers or possessors. Comparative scarcity, difficult access, cost of mining and reduction, more than intrinsic worth and beauty, give gold its value. Occupancy, tillage, nearness to market, to populous centers, give chief value to lands by acres, to lots by feet. Should Providence take from a wise pecuniary manager to enrich others, it might be to foster improvidence, shiftlessness, idleness in them and to stay their righteous development. It is discipline, development, thus, purification, elevation, enlargement, thus, fittedness, preparedness for the celestial life that God has in design; not ease, luxuriousness, freedom from trial, material possessions that the soul cannot take with it to the other side of the River. Thou shouldst, ere this, disciple! have learned the fact. Sometimes, "the wealth of the sinner is laid up for the just,"—not ordinarily in their time. God is patient to the last. His mills grind slowly as men count slowness, yet to the end. Ordinarily, men will thrive pecuniarily, as they are wise, industrious, frugal. If they are otherwise, they must accept the sequel in poverty and want. There is no escape from results of any violation of the conditions of material well-being, and of worldly prosperity. If they break law, or their ancestors have done it before them, prayer does not repair or stay consequences of the

violation. "Gravitation will not cease when they go by." Not that it is not possible for God to do it. Not that He may not, sometimes, in His inscrutable wisdom and in an incomprehensible manner, do it. Ordinarily, it is certain He does not do it. If thou choosest the world, thou must take it with its vicissitudes, its chances, its ultimate unsatisfyingness, its inevitable sorrows. It will prove an ashy sceptre in thy hands, the shadow of a crown on thy head. Thou must be content with thy deliberately chosen portion. If thou choosest God thou must take with Him the tribulation He sends, when needed, upon the children He loves. If thou art faithful unto death, He will give thee a crown of life. In the world, ye shall have tribulation. "Whom the Lord loves, He chastens." Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life! Matth. xix:29.

Wealth is a great boon,—a blessing or curse to its possessor and to mankind, as it is used. It may be the means to the achievement of the best and greatest ends, spiritual or material. It may blight or beautify, debase or exalt. As is person, intellect, education, social position or official station, so is wealth, a talent to be consecrated to the holiest purposes. Its possession cannot be otherwise than conjoined with responsibility commensurate. The Parable of the Talents, illustrative of individual responsibility,—*ἔχαστω κατὰ τὴν ἀδίαν δύναμιν*,—discloses in sentences curt, compressed, energetic, the terrible end of the unprofitable servant.

The mere disuse of a single talent,—'tis significant that it was the one, not the five or the ten,—not put to use, not waste or debasing expenditure, will bring the possessor ultimately into “outer darkness,” where is weeping and gnashing of teeth. Of *what* darkness is such imagery prefiguration? The corrupting influence of unsanctified wealth does not terminate with the ruin of its individual possessor. It descends to corrupt to “the last days.” “Ye have heaped treasure together for the last days.” “Last days!” *Thy* last days, or the world’s, or the Crack of Doom, as thou would’st have it,—Rich One! with thy gold and silver, that “is cankered” for the want of holy consecration and use.

One of the most painful experiences to souls yearning for intercommunion with the congenial in thought and purpose, the good, the pure and the true, is the realization that there are, everywhere, impassable barriers to such intimacy. Few souls know each other. It is so difficult to apprehend and to be apprehended. Consciousness of imperfection, remembrances of confidence betrayed, have engendered caution and distrust. Intercourse is guarded. Familiarity is discouraged. The soul is driven in upon itself for companionship,—into the recesses of solitude, the fastnesses of isolation, *to be alone*. Alone! None but heavily-burdened souls know what it is to be alone. Jesus knew it.

Thou must walk on, however men upbraid thee,
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

Indifference to the social as well as to the material

interests and necessities of others ensues. An armed neutrality is maintained in personal intercourse. Each one seeks to seclude himself, to retreat to the innermost recesses of his being. Thus far, and no farther, is the intimation given. No heart is placed close to another. There is always more or less reserve. There is the still more insurmountable barrier to social intimacy between the sexes. Men and women are made for the society of each other. They are complementary reciprocally of each other. Yet intercommunion between them is not tolerated, save in wedded pairs. Doubtless it is not safe otherwise. Even many mated ones are interiorly aliens and strangers to each other.

How many such aspirations are repressed, ay crushed out of souls, by the consciousness of their impossible realization on earth! They spring from the casual interview, in the social circle, the Christian congregation, in the same pew, singing the same song of praise, listening to the same benediction; with wants and necessities voiced in the same representative prayer,—lifted heavenward by the same aspirations. Is there scene more august, more redolent of Heaven, than a congregation of reconciled ones brought together, not only by the elective affinity of mind, culture and taste, but by the common love of the Christ,—subscribing to the same Faith, cherishing the same Hope, sitting, singing, praying together? Yet how little they know of each other! How spiritually isolated they stand! Eyes may meet, hand may take hand, and salutation respond to salutation, yet there may be no ventured touch of soul, contiguity of heart.

Will it be always thus? Surely, not in the Heavenly State. May it not be hoped that some, at least of these barriers to intercommunion will be removed in the latter day glory? Is there no significance to certain interviews of Jesus? Has any impropriety been detected in the converse with the erring one at the well of Samaria, or in those oft resorts to the home of Mary and Martha? Will there be no period in the future, when disciples of Jesus may be able to attain to such self-mastery, that they can enjoy such intimacies without injury in fact, or basis for injurious imputation?¹

The sympathy of Jesus led Him to minister everywhere to wretchedness and want. It moved Him to go into the house where dead children lay, that He might quicken them to the embrace of parents again; to arrest the bier on its funeral march, that the only son might be restored to the widow mother; to go with the bewildered sisters to the sepulchre, and to weep; to summon, under pressure and urgency of sympathetic emotion, the dead one to come out from

1. On earth the communion of one human mind with another is profoundly mysterious, and it is far more rare than we imagine. Intercourse by looks, words and acts is universal; but real mental fellowship, communion of intellect with intellect, conscience with conscience, heart with heart, soul with soul, is excessively rare. It is always and necessarily imperfect. The real and great differences between one soul and another, and the consequent proportional defect of sympathy between them, mental and moral incompetence and poverty on the one side or the other, or both in different respects, constitutional or acquired reserve, shame, pride and fear, necessarily prevent the entireness and the freedom of communion.—*The Christ of History.*

the grasp of death to their embrace once more. "Behold, how He loved him!" said the Jews. But, to reach His sympathetic heart, 'twas not necessary to bring Him into the presence of the sheeted dead, with heart-stricken survivors looking in the agony of grief to Him for sympathy,—to secure from Him the electric response: "*Go thy way.*" "*Be it unto thee as thou hast asked.*" "*Thy faith has saved thee.*" "*Thy child shall live.*" There were living dead, or those wasting to death, to whom very death would have been a relief; there were blind, and paralytics, and lepers, and demoniacs; more: the multitude that surged about Him, or studiously avoided Him, were dead in trespasses and sins. His heart was touched with their sorrows. He yearned for their eternal weal. He could not pass the frail woman at the well of Samaria, without letting His heart gush out in memorable sympathy. It led Him to court association with Publicans and outcasts. The agonies of His last hour could not repress the manifestation of His deathless interest even in thieves, co-partners in physical suffering; and for His military crucifiers: "Father! forgive them, for they know not what they do." His sway with the hearts of men is, therefore, no mystery. Those who have not recognized the divinity of His Person have been moved by His divine sympathy. He still lives in God; lives also to sympathize, as we are assured and trust, with Divine power to aid; in the immediate presence and grasp of all infinite resources to help. From this trust comes this deathless power over souls who have believed on Him. Having been tried to the uttermost, HE IS ABLE

to sympathize with those who are tried, to any extremity.

Now, if a man, a mere philanthropist or humanitarian, much more a professed minister of Jesus, who undertakes to speak in His name, would have real, permanent influence with men, he must become a deep sympathizer with them. A fragile, a miserably fragile representative of his Master is he, who, destitute of this putting one's heart in the heart position of another, undertakes professionally, as a life-work, to teach in His name. Such one will fail in the desirable and great end of his mission. Mere patriots, philanthropists, humanitarians, will have greater influence among their fellows, on account of this large-hearted sympathy, than disciples of Jesus without it. Garibaldi, politically rash as he may have been deemed; skeptical in belief, as is affirmed; revolting from the Romanistic illustration of Christianity, to rest upon the conclusions of a stony-eyed and stony-hearted Reason,—Garibaldi, far from being Christian in domestic life, has wielded a profounder sway over the masses of Italy, indeed of Europe, than all the Priests and churches in it, Popish or Protestant, because his sympathy for his oppressed fellow-countrymen was great,—indeed, for the oppressed of all nationalities; for he found time to waft a sympathetic word over continents and oceans to them.¹

Fisher of men! thou must have the largest possible

1. —————Man is one,
And he hath one great heart. It is thus we feel,
With a gigantic throb athwart the sea,
Each other's rights and wrongs; thus are we men.
—*Festus.*

measure of putting thy heart in the heart position of another. This love current bearing on to their Heavenly mission all other ministerial gifts, must ever sluice through thy soul. The memory of what He has done for thee must ever be an august presence. The deeper is the degradation of thy fellow-man, the more wan will be his woe. Thy soul must go down and take hold of his and lift it up. Though rich in other graces, destitute of this, thou canst proffer but a dry morsel to a soul-hungered one. Though eloquent in tongue, thou wilt be but mere sounding brass or a clanging cymbal. It is said apologetically: there are constitutional differences. True, if thou art frigid, unsympathetic, or have educated thyself to be so, thou lackest a primal, essential qualification, and perhaps have mistaken thy vocation. Certainly, Grace can soften, educe to tenderness and sympathy the haughty, chilly heart; otherwise, there is no place for it in apostleship. The world is filled with sorrow. Each soul has its portion of bitterness. When men pause in their secular career, and go to the House for Divine service, they go for sympathy, solace, comfort, consolation. Give it to them, then. Some, doubtless, may be there with burdened hearts. Their darkness has not yet culminated. They have not yet entered into the shades of their Gethsemane. The larger portion will come wearied with their antagonism in the world; with equanimity disturbed; with nerves tremulous, if not exacerbated in the sharp encounter. The cares of life, the deceitfulness of riches, the lust of other things preoccupy their minds. Some will be about to sink in the apparently hopeless grip of Grace

upon selfishness in their souls,—selfishness aroused and stimulated to demonstration in self-defense, by the lawless, thoughtless, inconsiderate self-seeking of others. For six days, all the lower principles of their nature have been stirred to activity in their turbid depths. To pure intellectual excitations; to the culture of the heart; to the engendering of spiritual emotions, they have been total strangers. The race and the battle have been for the world. The strain upon their Christian constitution has been fearful. Out of the depths the cry comes: Rest! Deliver us, our God! Mercifully grant us rest, temporary respite at least, from these combined assaults of the World, the Flesh and the Devil. Our nerves are shattered in this hurly-burly of life. We are troubled on every side, and in despair. We are dumb. Our Christian faith is paralyzed at the amazing prosperity of the wicked, and the equally incomprehensible adversity of the righteous. Thou hidest Thyself

—so wondrously,
As though there were no God;
And Thou art least seen,
 —when all the powers
Of ill are most abroad.
Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.
 . . .
Doubts do come,
 —if God hath kept
His promises to men.

Bring us into the Holy Chamber of Thy House, O God! that we may be able to comprehend, somewhat at least, the mysteries of Thy Providence and of Thy

Grace, in Thy dealing with men. Let us be able to say, through spiritual apprehension: "Surely, Thou did'st set the wicked in slippery places. How are they brought into desolation as in a moment!" "Thou casted'st them down to destruction." "The righteous shall not be moved. They shall be held in everlasting remembrance." Come and dwell with us, this one day, if no more. Fortify us by Thy strength in our extremity; otherwise we shall fail and fall in the next six days' encounter.

There sit some in those pews, in the maze of questionings and doubts. The pall of despair has settled on their souls. Scarcely a star, perhaps not even the Star of Bethlehem, is seen in the firmament of their spiritual night. There sit others, clad in the habiliments of grief. Sorrows have come upon their hearts and into their homes. There's a poor, solitary sinner, stranger in that congregation, whose soul all the week has been quaking under the thunderings and lightnings of Sinai; having failed, as yet, to get to Calvary —to lie down and to leave there its dreadful weight of guilt. There's another poor, tempest-tossed soul. Demons have entered it, to drive, if possible, to the suicidal act, that thus may end the weariness of life,—a quietus be put by a bare bodkin to the reproaches of a guilty consciences, the ceaseless gnawings of the "worm that never dies." No fiction is this: 'tis dread reality: tragically enacted daily! Every day booms the announcement—

"One more unfortunate."

There's another,—a child of God, it is hoped. All the forces of Gehenna have combined in assault upon

him. He's like a ship in a storm. The winds are howling, the waves run mountains high; not a star is out; the darkness can be felt; the masts are going by the board; and the gallant vessel staggers, premonitory of the final plunge. It is a night of horrors,

With shrieking fiends in the crowded air,
And fiends on the swarming sea.¹

Nor is this fiction. Many and many a poor soul has been thus tempest-tossed. David was thus in peril, when he forgot there was an all-seeing God. Peter was in the trough of this tempestuous sea, when he denied his Master. E'en Paul, the intrepid, had apprehension of that Hour of hours to the tried one, when he charged his Ephesian brethren to put on the whole armor of God, that they might be able to stand against the wiles of the Devil. And the greater portion are without hope and God. Insen-sate, they have come in, perhaps merely to kill time; perhaps to be instructed; perhaps to drown the voice of conscience, by seeming to give heed to its moni-tions. There they are,—tried men and women. No one can say, whether they will all appear again in that House.

Out of the depths of these many-conditioned hearts go up cries, tears, sighs and aspirations. We beseech Thee, O God, have mercy upon us! Son of God, have mercy upon us! Holy Spirit, have mercy upon us! Representative of the Christ! thou wilt often stand in such presence,—between the living and the

1. Kathrina.—Holland.

The sea is lonely, the sea is dreary,
The sea is restless and uneasy.

—Lowell.

dead. Who is sufficient for these things? Ah! who? Art thou? Jesus alone can make thee. Hast thou been a sufferer of any kind? Bless God for it, for sympathy comes through suffering. One must suffer to be truly fitted for effectual sympathy with the suffering. Go, then, to that gathered company of the tried;—from thy closet; with the love of Christ; with a double portion of the Spirit; with lips touched by its fire; with faith to lift thee and them to God; endeavoring to make, somewhat, their sorrows thine; to bear, somewhat, their burdens; to apprehend, somewhat, their spiritual state. Get by faith into the presence of the great Intercessor, God Himself, and thou may'st prevail for them and thee. If not, what will become of them and thee?

What can be done to rescue the multitude of young women in all large cities, “whose feet go down to death, whose steps take hold on Sheol ?” Profigate young men,—the greater sinners,—to some extent are reached. These are not. They are passed by on the other side by the virtuous of their own sex, who only, perhaps, can safely go to them. *Can any thing be done?* This is the unsolved problem of modern Christian effort. Something ought to be done, and that which is effectual. Difficulties hedge it about, but the hedge must be broken through. In the effort to rescue imperilled, perdition-driven souls, there is no time to waste in consideration of etiquette, and query about proprieties. The instincts of humanity plead. The memorable example of Jesus has been ever urging. Thou should'st be willing to put in peril thy reputation, believer, if thou art able, through di-

vine help, to keep thyself unspotted, that thou may'st be permitted to do something effectual for their rescue. Will there never come a time, when believers, with a modicum of their Master's purity, at least fore-armed with a portion of His divine strength, may deem it safe,—an imperative requirement, to seek these fallen ones, to entreat them, to direct them to the “Friend of sinners,” to say to them in His name: Hast thou fallen? Lift up thy soul! There is still hope for thee. Thou canst rise again. Let no one reproach thee. I do not. Go: sin no more!

When the stars are setting one by one, in silent procession, to their rest behind the Western sky, no spectacle is sadder than that of these forlorn ones,—young women,—somebody's daughter, somebody's sister, some one whom somebody ought to love, rescue, if possible;—nothing is sadder than the sight of these forlorn ones in their death tramp on the Broadways of our great cities:—

Faces, terrible faces,
With a tale unsaid;
Fixed human faces,
Whence the light has fled;
Faces, and ever faces,
Where the soul is dead,ⁱ

once sweet, innocent ones, guileless as thine own, whom a gracious Providence has hitherto preserved from such fate. Wilt thou not feel? Wilt thou not do? If not, then, “inasmuch as ye did it not unto the least of one of these, ye did it not to me.”

Houses of Refuge there are for such. They are good to the end of their capacity. But they are not

^{i.} Rob't Buchanan.

adequate to meet the necessities of those fallen ones, either as to numbers or specific wants. The Christian family is the natural and ordained home for such. Doubtless, comparatively few families are thus called to receive them. Many cannot, ought not,—from regard to their children. But it is believed, that there are enough, not so conditioned, who can and who ought to receive them, and to be patient with them to the last. The inquiry is to every Christian family: art thou called? If so, separate thyself to this work. To it some, evidently, are summoned. Search, determine whether the summons is not to thee!

Brother! we must have faith, in order to take hold of God's sympathy for us manifested through His Son, and that we may in turn extend it to our kind, or we and they are lost for helpfulness and hope. These mysteries in creation! these incomprehensibles in Providence! these intricate labyrinths! these tangled skeins in personal experiences! no mind can stand up long under their awful pressure, unbuttressed by faith. Many have been driven into insanity by their realization and constant contemplation. Faith placidly lays her magnetic palm on the throbbing brain, conducts away the fever of its pulsations, and hushes their wild flutter and tumult to rest.

"The Great Spirit seems to have forgotten us!" was the plaintive wail of the Indian chiefs in conference with a Peace Commission. The masses of the heathen world are robbed, many of them tortured, butchered by remorseless oppressors. Then I returned, and saw all the oppressions that are done under the sun: and behold the tears of such as were oppressed,

and they had no comforter! and on the side of their oppressors there was power, but they had no comforter! Wherefore I praised the dead who are already dead, more than the living who are yet alive. Yea, better than they both, is he who hath not yet been, who hath not seen the evil work that is done under the sun. Eccl. iv:1-4. Thus is limned society in his day, as he, king and philosopher, had experienced. Thus has it been most often in the world's history since. Thus it is chiefly with the masses of men now. There's no comfort,—rather, pain, bewilderment, despair in the contemplation.

When we are thus appalled by what we see, hear, feel and know, we must cry to the All-Helping,—God and Father: Help us! Help us every day! One day's impartation of succor will not suffice. Help us every hour! Give it us in needed measures! Keep us, reassure us; we cannot keep, reassure ourselves! In all our stupefying, blinding, crushing experience, help us to look to Thee, Thou Tried One! for sympathy. Then may we be qualified to minister of it to others in the great shadow,—in the depths of their affliction; rather, we shall be moved to turn them from resort to our poor ministrations to seek the effectual succor in Thee!

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson*.

Suffering, trial, exposure seem to be necessary elements in the education of a moral being. . . . To them we owe the apostles and martyrs, we owe the moral force and deep sympathy of private and domestic life, we owe the development of what is divine in human nature.—*Dr. Channing*.

Sorrow is the great birth-agony of immortal powers,—sorrow is the great searcher and revealer of hearts, the great test of truth; . . . all shams and realities meet in the fire of that awful furnace. . . . Sorrow is divine. . . . The crown of all crowns has been one of thorns. There have been many books that treat of the mystery of sorrow, but only one that bids us glory in tribulation.—*The Minister's Wooing*.

Some are sifted by sickness; some by bankruptcy; some by being slandered; some by the alternations of fortune; some by bereavements. . . . It is a great thing for a man to have the chaff all blown out of him; to see how, when troubles come, and the winds blow, the chaff flies from the heap that he fancied there was of his wisdom and riches and power; and how the heap diminishes, so that, where there was a bushel, there is only a peck.

—*H. W. Beecher*.

It is an awful moment when the soul begins to find that the props on which it has blindly rested so long are, many of them, rotten, and begins to feel the nothingness of many of the traditional opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt, whether there be anything to believe at all; . . . when this life has lost its meaning, and seems shrivelled into a span; when the grave

appears to be the end of all, human goodness nothing but a name, and the sky above this Universe a dead expanse, black with the void from which God Himself has disappeared.—*F. W. Robertson.*

Great afflictions—those which tear up the roots of the soul—are often succeeded, in the course of the man's history, by a period of skepticism. The fact is, such afflictions are disenchanting powers; they give to the soul an earnestness and a power of discrimination which no illusion can withstand.—*Mrs. Stowe.—Nina Gordon.*

There is so much of sublimity in these *great trials of faith*, that one feels raised by them to a nearer approach to the Infinite, to a clearer vision of the realities of the spiritual world, a nearness, almost oneness, with the Father of Spirits. Who would desire to avert any thing that will do this for us?—*Mrs. L. Ware to a Friend.—Memoir.*

Write out a list of all your annoyances and worries. You will be surprised to find how few they are, and how small they look. . . . Make a list of all the blessings you enjoy. . . . You will see reason to feel heartily ashamed of your previous state of discontent.—*Recreations of a Country Parson.*

All great souls are apt to be in thick darkness generally, till the eternal ways and the celestial guiding stars disclose themselves, and the vague Abyss of Life knits itself into Firmaments for them. Temptations in the wilderness, Choices of Hercules, and the like, in succinct or loose form, are appointed for every man that will assert a soul in himself and be a man.—*Carlyle's Cromwell.*

We sometimes speak as if the child, dying so early, had accomplished no purpose; but we err. The child does much. How much has this little boy done for you all! How much warmth he has shed through your hearts! How many holy feelings he has awakened! How much happiness he has given! What a lovely image he has left behind him! And what a new bond he has formed between you and the future world! Is all this nothing?—*Dr. Channing.*

We cannot part with our friends We cannot let our angels go. We do not see that they only go out, that archangels may come in. . . . We sit and weep in vain. The voice of the Almighty saith, “Up and onward for evermore!”—*Emerson.*

Ah, well! God is above all, and gracious alike in what He

conceals and what He discloses;—benignant and bounteous, as well when He reclaims as when He bestows. In a few years, at farthest, our loved and lost ones will welcome us to their home.—*Horace Greeley on the death of his "Pickie," in Memoirs of Margaret Fuller.*

Kind words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. . . . It is the omission of these things which is irreparable!—*F. W. Robertson.*

His bearing towards inferiors was marked by the most polished delicacy; his consideration for the comfort of servants was so great, that they adored him. . . . He spoke much about the wrongs of woman; and it is very touching to know that during the last year of his life, he frequently went forth at night and endeavored to redeem the fallen women of Brighton. . . . He was often crushed to the earth by the thought of the guilt and suffering of Humanity. He felt them personally, acutely, as if they were his own.—*Biography of F. W. Robertson.*

Large natural sympathies are good, but large supernatural are better; even such as had partly sounded the compassions of God, and had their own private Gethsemane. . . . And this is the true hiding of power. A great, right soul, bearing visibly such loads from God, will never have a dreary, dreamy, far-off way, but will go directly into men's bosoms by the certificate of his own true feeling and his manly sense of man. Even his "good morning" will go through them as a welcome word from some beautiful otherwhere not of this world.

How many are there, who by reason of poverty, obscurity, infirmity of mind or body, can never hope to do much by action,—who often sigh at the contemplation of their want of power to effect anything.

There is no class of beings more to be pitied than defeated men who have gotten nothing out of their defeat, but that dry sorrow of the world which makes it only more barren, and therefore more insupportable. . . . How many are there who are finally driven out of every plan they have laid for their course of life.—*Dr. Bushnell.*

There is not a servant that you employ who is not just like you in conscience, in sympathy, in love, in hope, in ambition, in pride, and frequently in delicacy of feeling; . . . who does not, like you, desire recognition, praise, gentleness, forbearance, patience; . . . who is not sacred in the sight of God; . . . who has not his guardian angels round about him.

In order to ascertain what your missionary spirit is, I need only to find out how you treat those that are around about you—your servants, your subordinates, your adversaries, those that are poor and unpopular and despised in the community.

It is hard to see the thunderous processes of industry go past your skilled hand and willing feet, and you not be called to take part and lot in them.

I have seen men that were held back only as by a hair from self-destruction, on account of the anguish and agony of feelings induced by mere business matters.—*H. W. Beecher.*

He was the brother and the father of all orphaned and widowed hearts. . . . He was trusted with the most delicate and important secrets by women of all ranks, from princesses to domestic drudges. . . . Repentant sinners sought consolation in a confession to him; and in some cases he was employed to make reparation, where a breath or a whisper would have tarnished the honor of the parties.—*Life of Jean Paul Richter.*

The characteristic trait of Margaret [Fuller], to which all her talents and acquirements were subordinate, was sympathy,—universal sympathy. She had that large intelligence and magnanimity which enabled her to comprehend the struggles and triumphs of every form of character.—*Memoirs.*

It cannot be denied, that there are men in this world in whose lot failure seems to be the rule. Everything to which they put their hand breaks down or goes amiss.—*Recreations of a Country Parson.*

You have “succeeded” through life! And why? Because you came into life at a happy season. You took the tide at its influx. And, if that moment had been lost, no effort, however strenuous, could have brought back the golden opportunity. Some great public event, over which you had no control, forwarded your private plans. An earlier occurrence of a storm, the

failure of others in business, a commercial revulsion, a war might have involved you in inextricable embarrassment.—*Dr. Channing.*

If you choose to represent the various parts in life by holes in a table of different shapes,—some circular, some triangular, some square, some oblong,—and the persons acting these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, while the square person has squeezed himself into the round hole.—*Sydney Smith.*

Tortured by fierce experiences: consumed
Through fiery ordeal of implacable years;
Shut out from hope: beset with pains and fears;
Pierced by sharp thorns where roses should have bloomed!
Thy buried pangs exhumed and re-exumed,
Without a single thought or sight that cheers,
How sad thy bitter lot; yet, he who steers
His bark above the grave where lie entombed,
In time's deep sea, the fruits of vain desire,
Blighted ere ripe, may hold a nobler way!
And though rough storms about his course may fire
Their thunderbolts, and waves and winds may play
With his frail vessel like a toy, yet higher
Than storm, and cloud and wind shall rise his day.

—*Songs of a Wayfarer, by W. Davis.—Living Age.*

Not all who seem to fail have failed indeed;
Not all who fail have therefore worked in vain;
For all our acts to many issues lead;
And out of earnest purpose, pure and plain,
Enforced by honest toil of hand or brain,
The Lord will fashion in his own good time
(Be this the laborer's proudly humble creed)
Such ends as, to His wisdom, fittest chime
With His vast love's eternal harmonies.
There is no failure for the good and wise:
What though thy seed should fall by the wayside,
And the birds snatch it;—yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.

—*Politics for the People, 1848.—Quoted in "Character," by Smiley.*

Of all the dull, dead weights man ever bore,
Sure, none can wear the soul with discontent,
Like consciousness of power unused.

—*Kathrina.*

The things that are really for thee gravitate to thee. You are

running to seek your friend. . . . If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power, which, as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you, that you have no right to go, unless you are equally willing to be prevented from going? O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every by-word that belongs to thee for aid and comfort, shall surely come home through open or winding passages. Every friend whom, not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace.—*Emerson.*

Serene I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

—*John Burroughs.*

[Find and read the balance of these stanzas.]

It takes the world a good while to acknowledge its poor relations.
—*Atlantic Monthly, Dec. 1867.*

And here I sat a long, long time, waiting patiently for the world to know me, and sometimes wondering why it did not know me sooner, or whether it would ever know me at all,—at least, till I were in my grave. . . . And now I begin to understand, why was imprisoned so many years in this lonely chamber, and why I could never break through the viewless bolts and bars.—*Hawthorne from Family Mansion, Salem, Oct. 4, 1839.*

When you get into a tight place, and everything goes against you, till it seems as if you couldn't hold on a minute longer, *never give up then*, for that's just the place and time that the tide'll turn. Never trust to prayer without using every means in your power, and never use the means without trusting in prayer.—*Old Town Folks.*

Through these eighteen years He waited until the Father should call Him to the field He was to fill. He waited, day after day,

year after year, in contentment and peace, while life seemed to be moving no nearer to its goal. . . .

How trying it is, as measured by a human standard, when one is conscious of being able and called to do something great, to be obliged to live in obscurity and inaction; how human self-will chafes when its way forward is hedged up!—*President Woolsey.*

There are many persons who are competent to discharge higher trusts, but cannot get up to them. . . . society is full of persons who are below their appropriate level. . . . You see on every hand, among women, instances the most marked of persons who are fitted for higher places than they occupy. And there are not a few of these instances in which patient waiting for a better day is rendered more beautiful than in almost any others. . . . Are there not multitudes of such persons that are conscious, the greatest part of their inward nature is buried and has no function? . . . I think some of the noblest natures walk mostly in disguise. . . . There are multitudes to-day that see the world going by them, conscious that they have powers equal to any that are in exercise. There are not a few who are deriving their pittance of bread from men whom they greatly surpass. . . . Waiting is as much a matter of God's appointing as serving. And he that in life knows how to wait, knows how to serve God as effectually, as the man that knows how to work. . . . Jesus was restrained, hedged up, limited, confined to a sphere infinitely below His appropriate one. And the very glory of His example is that He laid Himself aside, and became something far below Himself—a human being—and humbled Himself unto death.—*H. W. Beecher.*

Be patient, be confiding, you do not choose your sphere. Prepare yourself for greater usefulness by fidelity in the path Providence now marks out for you.—*Dr. Channing.*

The world is for him who hath patience.—*Italian Proverb.*

A stone that is fit for the wall is not left in the way.—*Persian Proverb.*

There is no such thing as knowing a man intimately. Every soul is, for the greater part of its mortal life, isolated from every other.—*Atlantic Monthly, 1862.*

A man or a woman, who has not toiled and suffered, can no

more be great than a lump of ore, which has never felt the furnace, can be a golden crown, or a block of marble untouched by a mallet and chisel, be a lovely statue.—*S. B. Gould.*

It is better, at least in great trouble, to be at first *without human sympathy* altogether.—*The Greyson Letters.*

What a man can do in conjunction with others does not test the man. Tell us what he can do alone.

Men of Elijah's stamp, and placed under Elijah's circumstances, must make up their minds to live without sympathy. Their feelings will be misunderstood, and their projects incomprehended. They must be content to live alone.

We touch other human spirits only at a point or two. In the deepest departments of thought and feeling we are alone, and the desire to escape that loneliness finds for itself a voice in prayer.—*F. W. Robertson.*

How long we may live in the same house, sit at the same table, hold daily converse with friends, to whom and by whom, these doors of the inner nature are closed!—*Old-Town Folks.*

Let a man remember the days of darkness, for they shall be many.—*Ecc. xi:8.*

—The spirit, that I have seen
May be a devil: and the devil hath power
To assume a pleasing shape; yea, and, perhaps
Out of my weakness, and my melancholy
As he is very potent with such spirits,
Abuses me to damn me.

—Hamlet.

Mrs. Stowe, in one of her "Atlantic" papers, refers to a lady who declared she knew that at certain periods, she was possessed with the Devil, and at such hours kept silent.

A phrenologist once told me, that, whenever he felt these evil influences. . . . he imposed perfect silence upon himself for the rest of the day. Madame Du Deffland observes: "We must use address with ourselves, if we wish to avoid the most terrible sufferings."—*Reminiscences of Thought and Feeling.*

Our moods do not believe in each other. To-day I am full of thoughts, and can write what I please; I see no reason why I should not have the same thought, the same power of expression,

to-morrow. What I write, whilst I write it, seems the most natural thing in the world; but yesterday I saw a dreary vacuity in this direction in which now I see so much; and a month hence, I doubt not, I shall wonder who he was that wrote so many continuous pages.—*Emerson*.

I bless God I have been inured to difficulties, and I never found God failing when I trusted in Him.—*O. Cromwell*.

Even the salvation of the world is accomplished by treachery, false witness and a cross.

All temptations are but seemings. The devils bait their hook, never with truths, always with illusions. Nor were the temptations any the less real, or Satanic, as being phantoms of exhaustion.

Now a wise man is one who understands himself well enough to make due allowance for such insane moods, never concluding that a thing is thus or thus, because just now it bears that look; waiting often to see what a sleep or a walk, or a cool revision, or perhaps a considerable turn of repentance will do.—*Dr. Bushnell*.

In the Avondale calamity, one hundred and eight or more miners were suffocated, twelve or fifteen of whom were young boys. Seventy-three wives were made widows, and one hundred and fifty-four children were made orphans. A gray-haired father who had three sons in the mine, sat with his two youngest boys, twelve and fifteen years old, one clasped in either arm. So firm was his embrace of one, even in death, that the corpses could not be separated. Other fathers had their sons locked in their arms; and there were two little brothers, with no parents, who lay in each other's embrace as if in peaceful slumber. One poor woman lost a nephew, an uncle, a father, a brother, and a husband. Another lost every male member of her family—a husband and three sons.

Women with children clinging to their night dresses stood paralyzed with fear, and were scarcely able to move. Others who were on deck swooned away and remained where they had fallen, while many of the remaining women and children ran around the deck screaming and crying. Husbands were looking for their wives, while little children, who in the excitement, had become separated from their parents, ran from room to room in search of them and crying as though their hearts would break. The two

children of a young couple lay asleep—one baby, six weeks old, the other a boy of three. The father took the biggest child in his arms, the mother clung to the infant, and the two struggled to the deck. The saloon was knee deep in water by this time, and in less than five minutes man and wife were in the water. The waves ran high, and soon husband and wife were swept apart. The former lost strength, relaxed his hold on the child, and both were drowned. The mother held her babe above the hungry waters until her strength, too, was exhausted, and then a wave larger than the rest dashed it from her arms, and she saw it sink slowly to the depths below. Just as she was exhausted, and after the life preserver slipped from beneath her arms, the Moccasin came up, and she was recalled to life. "I have my husband here," she said, "but they can never find my babies in so large a sea."—*Wreck of the Steamer Narragansett.*

Of the telescoping of the M. C. R. R., at Jackson, Oct. 1879, a passenger relates, that he could scarcely find room for his foot in the telescoped car, so thick were the bodies of the dead and wounded. The groans were horrible. Children were calling for parents, and in the inky blackness of the wrecked car, mothers could be heard crying for their children, husbands for their wives, and wives for their husbands. The body of one little girl was handed out, whose head had been literally smashed to a pulp, the brains protruding from the gaping wounds. A little boy was passed through the window who was also terribly smashed. A family consisting of father, mother, and one little boy, four years of age, were found crushed beneath the pile of splintered timber. The husband and wife were dead. The mother's arm was clasped so tightly about the child, that the little one could not be extricated from this veritable embrace of death for several minutes. The little fellow was finally gotten out of the wreck, after two hours' labor, when it was found that one of his legs was broken.

At Ashtabula, O., there was a combination of all that is horrible in this disaster—the blinding snow-storm; the raging wind; the terrible cold; the deadly crash of the bridge; the fatal fall on to the ice, seventy-five feet below; the water and the consuming fire; the shrieks of the wounded; the groans of the dying; the ghastly dead; the piteous cries for help.

At the Hudson River railroad calamity, February, 1871, an entire family had perished at one fell stroke, leaving not a single one. The father and mother lay side by side, beautifully enshrouded,—but their disfigured faces wrapped in white linen and shut out from view. Near by were two smaller caskets, one containing the son, and the other the eldest daughter. The first was a fair-haired boy, aged about 12 years. He was not mutilated in the least, and the expression on his face was remarkable. He appeared as if he had closed his eyes, simply feigning sleep. The arms of his sister, a girl two years younger than the boy, were folded across her breast, and the playful hands were white as snow, save the two fingers that were burned to a black crisp. On one finger of the left hand she wore a tiny gold ring, which she carried to the grave. On the other side of the parents was the baby laid out in a small casket, and enshrouded in snowy white. . . . A child—a babe—scarcely old enough to talk plain, was picked up near one of the wrecked cars by a brakeman. It showed some signs of life, and the moment it discovered that an arm encircled its waist, it nestled up closely to the man, uttered the words “papa, mamma,” and died without the contraction of a muscle. A beautiful smile played on the lips after death.

The Ville du Havre was oscillating on the sea, one mast crushing as it fell a boat containing more than thirty persons and ready to put to sea. A group of ladies were praying aloud, and taking their last farewell of those near them. One young woman, of about twenty, held her mother in a close embrace, and said, “Courage, dear mamma, a struggle of a few seconds and we shall enter heaven together.” The four little things whom we had brought up from below, after a few words of supplication to God, said: “Let us pray again.” A Catholic priest, regardless of the peril, and thinking only of his ministry, went from group to group, giving absolution to those who repented. . . . A yard was floating, to which more than twenty persons were clinging; at every instant some heads disappeared, and soon only two remained, and those were at last saved by a boat at the moment when their strength was about to fail. Cries of “Save me! save me!” resounded on all sides. “Oh, my father!” “Oh, my child!”

Then long, agonizing groans of despair; then silence, interrupted only by the sinister dash of the waves.

In the burning of the steamer McGill, on the Mississippi river, 1871, none of the females were saved. All were lost. Two females were emigrants; one was seen to leap overboard, with her child in her arms, when the fire approached the forward deck. As she leaped from the guards, she piteously exclaimed, "God help us," and, clasping her little babe to her bosom, she sprang into the dark, surging tide, and the waters passed over her head and that of her babe forever. The other female was also a mother, and she was to be seen cowering on the deck, with her little ones held firmly to her breast, as she devoutly prayed to the great Jehovah in behalf of herself and her offspring.

During the war between Turkey and Russia, when a train left Tatar Bazardjik, thousands upon thousands of fugitive Turks clutched to the train; they clambered on to the tops of the carriages, the steps and buffers. They even put their women and children on the rails to prevent the engines from advancing. Further on we met trucks full of these wretched people, scores of them crowded into sheep carriages, layers one above the other, waiting to be carried on. In many instances these living truck-loads had remained for five days stationary, not a man, woman, or child daring to leave them for fear of losing their places. The scene was most horrible. I saw wretched little children thrown away, starved and frozen to death, into the snow; they were dying in cart-loads.

Women in straight-jackets and leather muffs, and chained about the waist in their cells, *all* of them,—no wandering vacantly after one here; women who danced, and howled, and sung; women who ranted and raved, cursed and shouted, and screeched; women who glared like wild animals, and who hissed like serpents, howled like wolves, and prayed and blasphemed; women in every conceivable form of horror, and with that peculiar wild beast smell that always characterizes the true maniac. The keepers in this building have every third day to change off, and to seek needful quiet and repose.—*Insane Asylum.—Cor. of Chicago Tribune.*

The qualities which calculate to shine are exactly those which

minister to the worst ruin. God's highest gifts,—talent, beauty, feeling, imagination, power,—they carry with them the possibility of highest heaven, and the lowest hell. Be sure, that it is by that which is highest in you that you may be lost. It is the awful warning, and not the excuse of evil, that the light which leads astray is light from heaven.

There are temptations to which some are subjected in a long series, in which, to have stood upright would have demonstrated not a man's but an angel's strength.

The very purity of these aspirations becomes a dangerous gift. They lie very close to what is wrong; they transform themselves very easily into tempters,—Lucifers cast down from heaven.

It cannot be, that God has given us beings here to love, and that to love them intensely is idolatry.

The tenderer the heart is, the more it is exposed to being torn, rent, and tortured in separations, bereavements, deaths, broken hearts.—*F. W. Robertson.*

It is obvious enough, what jeopardy must attend the playing of the inflammable temperament and weak conscience about the conscious edges of relations, on which such thunders of soul and fate hang ready to be unleashed at a look.

Whenever there is danger that friendship will become another passion, where there are legal or moral duties forbidding it, the true course is not to dismiss and renounce the friendship, but to preserve it in its undegenerate integrity, by strengthening the sanctions, restraints, and obligations that should properly guide and guard it.

So he need not repudiate the friendship of a woman, because it may lead to harm; he should cherish the friendship, and beware of the harm.—*Friendship of Women.—Alger.*

When I see a mind thirsting for objects of affection, on whom to pour forth an intense love, and from whom to receive a like love in return, I discern in this an exalted nature, a spirit meant to extend itself forever, to know and to love God, and to love more and more what is good and beautiful in His universe. . . . Understand and honor yourself. Feel that you have within you a spirit too divine ever to be given up in despair, or to be sacrificed to any earthly disappointment. Feel how unjust you

are to yourself, in suffering any human being to arrest in its progress such a mind as yours. Remember that you were made to love infinitely and to love forever, and let no ill-requited affection shut up this unfathomed fountain.—*Dr. Channing*.

There are secret and yet dominant sins, which lie in such sensitive recesses of our nature, that the heart shuts convulsively over them, whenever a searching eye draws nigh. And there are other sins more fearful, which are stationed, as it were, at the portals of the heart, warding off scrutiny with flaming sword and flushed brow. These sins, so subtle, so secret, so defiant in their fear of discovery, are hidden from man's sight, yet they form often the burden of our life, and, if there be no help, it's controlling power. We must sit alone with them, and struggle alone, for our fellow-creatures cannot aid us in this dread encounter. Man knows not with whom we are fighting, or for what we fight.—*Francis Wharton, D. D.*

The common English verdict is right as well as charitable, which supposes, that in every such case reason has become unhinged and responsibility is gone.—*Recreations of a Country Parson*.

Most of the styled accidental drownings in the waters adjacent New York City, are said to be suicides. Numerous bodies of such float in the Bay of San Francisco. In Paris, suicides average two each day. Eternity alone will reveal the numerous instances in which the design was harbored but not executed.

Thus one wrote, ere she took her life in St. Louis, inconsolable on account of the loss of her youthful husband: “I cannot live; life to me is torture. Be so kind and do not separate me from him who was my all on earth. Don't call me insane, for I am not. I had fully six weeks' time to reflect upon the deed. You know what I suffered, and there can be no greater pleasure than to go where he is. All I request is to be in the same grave with him.” Oh, could she have been directed to the friend of Mary and Martha in her hour of woe!

H. F. P. an interesting young man of twenty-one years, of good parentage, committed suicide in Chicago. It was said he had been very unfortunate in all his transactions, and his frequent failures preyed heavily on his mind.

Another interesting young man in Cincinnati, "C. W. A." left this wail behind him: "My entire life has been one series of errors, or mistakes and failures—in every enterprise and undertaking, both of private and business nature, some of which have been very dear to me; yet not entirely through want of tenacity or strength of purpose."

Doubtless: sometimes they were found in thy congregations, face to thy face, looking into thine eyes, and hanging upon thy utterances,—representative of the sympathizing Christ! Did it happen on those occasions, that thou had'st a word of consolation, of sympathy, for souls so tried as theirs?

Cowards, though it may be said they were, destitute of mental stamina to bear up manfully under the burdens of sorrows providentially imposed upon them; they needed sympathy. Boast not of thy strength, O confident and self-reliant one! the Devil may prove more than a match for thee, in some crisis of weakness and despair, some sudden impulse to the suicidal act.

In the satchel of a fallen, beautiful girl, were found the following lines in manuscript, after she had leaped overboard from a steamer en-route from New York to Boston:

I can no longer endure this polluting,
This festering breath;
Gladly I fly to the refuge that's left me—
Merciful death.
Not sadly, tearfully,
But gladly, cheerfully,
Go to my death.

Priests may refuse to grant sanctified burial
Here unto me;
Father, I thank Thee! a blessing is always held
Over the sea.
Aye, in its wildest foam,
Aye, in its thickest gloom,
Blest is the sea.

Welcome, O Sea! with thy breakings and dashings,
That never shall cease;
Down in thy angriest, stormiest waters
Oh! hide me in peace.
Say to the weary face,
"Come to thy resting place,
Slumber in peace."

Proud Pharisee of a woman! who passest by an erring sister
with a haughty look of conscious superiority, dost thou know
what temptation is, with strong feeling and mastering opportunity?

—*F. W. Robertson.*

It was only a woman's cry,—
It was only a woman's moan,—
Only a woman's heart that broke:
 Let her alone!
It was only an idle tale,—
 What if it does her wrong?
What will her words avail?
 Numbers alone are strong;
She is but one. You need not fear;
The shadows will follow her many a year:
 Let her alone!

It was only a woman's tears;
 Meet them with sneers and frown;
It is nothing to you if she stand or fall;
 Let her go down!
It is nothing to you if it be a lie
 That tarnished her spotless fame,—
Nothing to you if she droop or die
 'Neath the weight of the cruel shame.
'Twas only a woman; 'tis nothing to you;
Besides she is friendless—it would not do;
 Let her go down!

—*Garnet.*

O World! Be merciful! Hers is the cost,
Not thine, that she has lost, forever lost,
All that a woman loves! Let it suffice
Thy harshest sentence, that her soul such price
Of agony is paying, hour by hour,
As ye can never dream! Oh! for the power
To tell ye how the sweet and tender eyes
Of little children stab her! How the cries
Of downy spring-time robins, in their nest;
And cooing of white doves, by doves caressed;
And ruddy firelights, streaming out at night
From sacred homes, where life is pure and bright;
And joyous voices, falling through the air,
Of happy women—all to her despair,
Are maddening, mocking things, and in her soul
The iron deeper plunge; till o'er her roll
Such surging, tideless seas of bitterness,

Of loss, which nothing can retrieve or bless,
That death by any fate, and any shape
Of woe beyond, seem but a glad escape!
And world, hard world, men—and ye women too—
Bethink ye how to-day it fared with you,
If in your midst that voice were lifted up,
Which once, of old, when this same cruel cup
Of scorn and shame on a defenceless head
Was poured, rang through all Galilee, and said:
“Let him, who is among you without one
Such sin as hers has been, cast the first stone!”
O men and women! not one whit than they
Do ye stand purer! “One by one,” away,
“Of your own thoughts convicted,” ye would steal;
While nearer Jesus, Magdalen would kneel
Shedding repentant tears on His pure garment’s hem,
To hear “Go. sin no more! Neither do I condemn!”

—Helen Hunt Jackson.

We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah. It seems as though society must dissolve, as though it must be unable to cohere much longer. And the most alarming thing is not the condition of our pulpits; it is the most absolute torpor of the public conscience. We are in cities that are full of churches, in which the most monstrous ebullitions of wickedness seem not much to disturb the tranquility of the house of God. The Christianity of New York is no match for the depravity in that city. And what is true of that city is not untrue of many others. . . . To-day, money is our danger, and the corruption that follows money.

Beware of taking the power that wealth gives you, to build a house with walls so thick, that you cannot hear the sighs of men in the streets. Beware, that you do not build your banqueting hall so high that you cannot see the beggar full of sores that lies at your door.

Beware of refined selfishness. Beware of esthetic selfishness. Beware of aristocratic selfishness. Beware of the selfishness of prosperity and of respectability.—*H. W. Beecher*.

God will yet take account of the selfishness of wealth, and His quarrel has yet to be fought out. —*Kingsley*.

CHAPTER V.

THE ANTI-CHRIST IN SELF.

Thou shalt love thy neighbor as thyself.—*Matth. xxii:39.*

Consider, each one, not only his own things, but also the things of others.—*Phil. ii:4.*

Let no man seek only his own things, but also the things of others.—*I. Cor. x:24.*

But know this, that in the last days, perilous times shall come. For men shall be lovers of self, lovers of money, etc.—*II Timothy iii:1, 2.*

“For all seek their own, not the things of Jesus—the Christ,” is as true now of the masses of men, as it was in Paul’s time. According to the prevision given him, self-loving and money loving will head the long catalogue of sins and vices, which will be characteristic of “the last days.” There has been, indeed, a mighty progress in the civilization of certain portions of the human family,—in their exterior Christianization—to some extent, in their interior, but selfishness has not ceased to be dominant. Though, it may be less coarse and turbulent,—more subtle and refined, it is rapacious as ever.

In great cities, where all the faculties of the mind are put to the greatest tension, it is developed in its intensity. Multitudes in them drive their vocations, as if there was no God, no future accountability and

retribution; no regard for the interests of their neighbors, when conflicting with theirs, and standing in the way of their rapacity. Thus, they move on, pell-mell to the end. After that: What?

Scenes in New York city some years since, when gambling in gold was rampant, illustrate the abandonment to which souls are left, when seized with the accursed thirst for gold. Here are a few sentences from the attempts of a reporting witness to depict them: "You hear what seems to be the screeches of the damned; it is only the operators in the Gold Room. Men are fighting to get in, begging to get in; men are fighting their way out. You can hear nothing but one shrill, poignant, horrible clamor of threats. Five hundred men are wild with frenzy, that in the cooler atmosphere of life is never awakened; their eyes gleam strangely, their nerves stand out on their temples and necks, their cheeks palpitate, there is a foaming saliva gathered at the corners of their mouths. They scream and gesticulate and thrust each other out of the way, and gather round the iron railing in the centre of the room, where a puny little fountain sings its frightened but unheard song of purity, and there they bay each other until they are purple in the face, and shake their memoranda like signals of distress."¹

Some of the principals in the gigantic swindle in "Erie Stock" during Nov., 1868, and which caused so much financial distress through the nation, were said to have been among the "foremost in the works of charity" in New York city,—"the education of the young," "foreign missions," "negro suffrage," etc.

i. Cor. Chicago Tribune.

With reference to these facts, H. W. Beecher was reported as saying: "New York city had nearly as many churches as dens of infamy; yet the pulpits of that city allowed all kinds of corruption to grow within its borders, until it is second only to Sodom and Gomorrah. Business men, who stand high in the church, set examples before their clerks, that ought to make every honest man abhor them from the bottom of his heart. Ministers are supposed to be the mouthpieces of God; yet they grow fat in the service of the Devil by keeping silent, when they should lift up their voices and express the wickedness of corrupt men in high places."¹

To all such criminals, and to such as bear Christian names, the following epigrammatic lines on the mammoth "stock jobber" Law, placarded on the walls of Paris a century and a half since, are as appropriate, as to him:

"Beelzebub begat Law; Law begat the Mississippi; the Mississippi begat the scheme; the scheme begat

i. Some very acute and long-headed pirates of society are kind family men, love to gather children around their knees, have sympathetic impulses; and when they are not on a plundering excursion among widows and orphans, as directors of mills, railroads, and trust companies, would be selected to found a society of correct men in consequence of immaculate dicky and domesticity.—*John Weiss.—Religion and Science.*

I suppose it may be quite safely asserted, that half of the stock manipulators and gold gamblers in New York are regular attendants at church, and would make a perfectly orthodox confession of faith. Some of them are noted for their zealous piety, for their efficiency in prayer meetings, and for their generosity, too, in handing over to Jesus what they have cheated out of their own confederates in financial wickedness.—*Wm. J. Potter.*

the paper; the paper begat the bank; the bank begat the note; the note begat the share; the share begat the stock-jobbing; the stock-jobbing begat the registration; the registration begat the account; the account begat the general balance; the general balance begat zero; from which all power of begetting was taken away."

When brought to the last analysis, the lives of but few can stand the test: Love thy neighbor as thyself. What was said of Hebrew society, it is feared, might be said of large numbers, if not the largest, in the cities of Christendom. From the least of them to the greatest of them, every one is given to covetousness. Jer. vi:13, viii:10. Take ye heed, every one, of his neighbor, and trust ye not in any brother; for every brother will utterly supplant. Jer. ix:4. The mass of professing Christians strive to impress themselves and others, that they, indeed, exemplify, illustrate and adorn the Christian requirement. It is hoped, many of them measurably do. There is sedulousness in the observance of externals, of church going, in the devotion of a very small per-centum of gain to benevolent enterprises. There are in every community, worthy ones, struggling to rise from inherited poverty, or Providential misfortunes. It is rare, that they are able to secure pecuniary help from prospered ones, friends or brethren, except on the best security, and then, on high interest—compounded if not paid when due. What did Jesus say? If ye lend to them, of whom ye hope to receive, what merit can you claim? even sinners lend to sinners to receive again as much. *Lend, expecting no return.* Luke, vi:34, 35.

Thou shalt not lend on usury to thy brother. Deut. xxiii:19. Usury,—percentage for the use of money or its equivalent, is not fixed, but variable. It is to be determined by the relative circumstances of the needy borrower and of the opulent lender,—their social or Christian relations. What would be excessive interest on one occasion, might not be on another. Any interest exacted at all, might in some cases be regarded inconsiderate, whilst that which is above the legal might be a generous reduction from the valid rate. The value of the use of money, like that of every commodity, depends on the state of the market —on scarcity or abundance, demand as well as supply, security or risk. Thus Mammon tests and grades. The Christ tested money value otherwise. “Whoso,” said an apostle, “hath the world’s goods and seeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?” I John iii:17. True: help must be discriminate. The improvident and infrugal, the prodigal and profligate are sometimes injured by indiscriminate aid. Suffering is intended to discipline, refine and purify. Nothing else, often, will reveal one’s folly to one’s self. Improvidence, indolence, shiftlessness, nor wastefulness are to be countenanced or fostered.

The truth must be told, and it is never slander. Many, if not the mass of Christian believers live, as if self, the world were to be sought first, God and the weal of others last. “Many,” indeed many “will say unto me, in that day, Lord, Lord.” The Lord will not know them; not because they had not been members in good standing of some visible church on

earth; not because they were not regular in attendance on religious meetings, and in the performance of church duties; not because they did not pray with power and exhort with unction in the conference with their brethren, or in their individual families; not because they were not good citizens in the world's repute; not because their exterior morality could not bear inspection; but because: "inasmuch as ye did it not to one of these least, ye did it not to Me." Matth. xxv:45.

The prime test of righteous character in commercial circles is integrity in word and deed. Men in them know, test, value each other mainly through outward conduct, not by their creeds or professions. Jesus approved such test. It is as rigidly applied by discerning members of the same church in their secular transactions with their brethren, as by worldlings with each other. The crucible is fiery, and the alembic no respecter of persons. No distinction of saints and sinners on "Change." More likely, a smooth, sanctimonious, sly devil will be looked for under the cowl of religious pretension, than a meek, transparent, true saint.¹ When one comes down from the holy heights of Zion to touch or to handle material things,

i. Kindness and sincerity which are malice and design. A devilish humor under a demure look.—*Dr. South.*

A clean face and garment, with a foul soul. An angel abroad, a devil at home, and worse when an angel than when a devil.—*Bishop Hall.*

He's a leech in his dispositions, he's a screw and a wice in his actions, a snake in his twistings, and a lobster in his claws.—*Bleak House.*

—money, stocks, merchandise; if he is avaricious, grasping, rapacious, an intriguer, treacherous, unreliable, not punctual, a disregarder of promises, of pecuniary obligations; a previous reputation for saintliness as a minister, deacon, elder, secretary of a Missionary society, editor, or pillar in some church, will not serve long to conceal his true character from apprehension, or cover him from the reprobation of his fellow men, when the mask is torn off. If the fire of men's judgments in this world is not endurable, how can the “consuming fire” of God's scrutiny be withstood, “in the day when He shall judge the secrets of men by Jesus Christ?”

The voice of the people—the common judgments of men upon each other are generally correct, though sometimes grossly unjust. Sometimes, centuries elapse ere those unjust verdicts are reversed. These human judgments might be regarded in a sense as the voice of God, were the knowledge of each other—inclusive of motives and circumstances, perfect. They are often more correct expressions of the voice of God respecting individuals, than those of ecclesiastical societies, with which they may be connected. Those of the latter are often based on restricted evidence,—mere profession, external observance, manifestation of emotions, display of gifts, and they are the conclusions of those within their ranks,—not modified by the report of them who are without. The lenses of observation are sectarian, and are therefore, party-colored. The observation is mainly restricted to one day. That of outsiders ranges through six days out of seven, at

such times and under such circumstances, when they are not conscious of being observed, and when real principles of conduct and the prevailing state of the heart will be unmistakably revealed. The judgment of a community upon the character of a man is the combined result of close observation and scrutiny for many years, from many points of observation; myriads of scrutinizing eyes have been upon him all this while, so that every single observation may be said to be the complement of all others, making the final verdict of the whole complete. Professions influence, only as they are in harmony with one's life; when inharmonious, they but make the hypocrisy or the self-deception more glaring. This final verdict, this ultimate adjudication upon the character of a man, is indeed a judgment day to him in this world; is, to a great extent, the anticipated voice of God,—to be reaffirmed, doubtless, in many, if not in most instances, at the last by the Omniscient Himself. True: many popular judgments of a time will be reversed. Some will rise from dark eclipse to shine aloft like stars. The glitter and the glare of others will sink into the blackness of darkness. Merciful it has been, that such a voice of history has carried with it much of the potency of God's voice; if it indeed was not, in verity, that awful utterance speaking through the minds and hearts of men. If it had not been for these impressive verdicts from age to age, how would the theological errors, the false teachings, and the still more fallible practices of ecclesiastics and ecclesiastical bodies have been corrected? Was there ever a crime practiced by men, that did not, at some time,

find a refuge in some professed sanctuaries of the living God? Have not intemperance, slavery, concubinage, simony, other great crimes been at times thus sheltered, if not tolerated and defended? Has not this "voice of God" from without been potent to revolutionize and to purify within? Would this inward purification have ensued otherwise? It is feared not.¹

To such reduction must all men sooner or later come, even in this world. Some may from worldly policy, fear, or sectarian zeal, attempt to shield from adequate condemnation, ungodliness in a brother church member,—so "wrap it up," be silent in comment or reference; nevertheless, they, even, will assent in heart to the justness of the verdict and the condemnation; be as hesitant and reluctant to entrust to such one their goods and chattels, their real and per-

i. *The voice of the people, the voice of God.*—The proverb rests on the assumption that the foundations of man's being are laid in the truth; and thus, that there is no conviction which is really a conviction of the universal humanity, but rests on a true ground; no faith which is indeed the faith of mankind, but has a reality corresponding to it. For, as Jeremy Taylor has said, "it is not a vain noise when many nations join their voices in the attestation or detestation of an action."

This man or that, this generation or the other might be deceived, but all men and all generations could not.—*Trench.*

Public opinion has ubiquity, and a species of omniscience; and there is no power on earth so stern in its character, so steady in its movements, so irresistible in its sway.—*Protestant Jesuitism.*

All national character is gradually produced by the daily action of circumstances, of which each day's results seem so insignificant as not to be worth mentioning; one would see that what is trifling, when viewed in its increments, may be formidable when viewed in its sum total.—*Herbert Spencer.*

sonal, as are publicans and sinners. What, what is there left of worth in a man, when his honor is gone? when his words and deeds, proving unreliable, are destructible, therefore are consumed?

When faith is lost, when honor dies,
The man is dead!¹

And who is sufficient for these things? He alone, who is in Christ. If any man build upon the foundation, gold, silver, precious stones, wood, hay, stubble; each man's work shall become manifest, . . . because it shall be revealed through fire; and the fire shall prove the work of each man, of what sort it is. I Cor. iii:12, 13.

“For none of us liveth to himself, and none dieth to himself.” Child of the Divine Father by creation, having been reconciled to Him, he is not his own. Therefore, not solely from constraint will he give heed to requirements of discipleship; his service for the weal of others will be willing, and thus will it effectually honor and serve the Being Who made and has rescued him from perdition. Christianity is designed to eradicate, or to properly repress selfishness in each heart. How many such reconciled ones could bear the test should they be summoned for the inquisition? How many of you, isolated individuals, not involved in duties and responsibilities as heads of families, are living primarily for Christian service to others? Do you, professedly commissioned to speak life-words, as though God Himself were beseeching men through you to be reconciled to Him,—do you occupy your position mainly for service to others, or

1. Whittier.

chiefly for its emoluments, its dignities, its special privileges, its means of discipline and culture? Let the Omniscient, your own conscience witness and respond. The quest cannot be put by. The fire will try every one's work of what sort it is.

It is reaffirmed, and it cannot too often be urged upon the attention of Christendom, that no religious system, no section of Christian faith, no form of presenting it, no Christian sect can permanently influence humanity which do not effloresce in good doing. The land may be studded with houses for worship, gorgeous temples may be erected in the large cities, able and brilliant expositors of their creeds may be installed in them; they will not signify more to the multitudes than so many heathen pagodas. The credenda taught and enforced may be clearly cut, sharply defined, transparent and symmetrical as a prism;—it may be a perfect and resplendent Calvinistic pentahedron; it will have no more spiritual power than a proposition in Euclid; perhaps not so much, since that can be mathematically demonstrated and outlined,—be materially applied. O church member! O Sabbath goer and prayer meeting devotee! realize, that without the fruits of good doing, thy sectarian creed, thy Christian profession, thy fidelity and assiduity in the performance of external duties, thy scrupulosity in the observance of commands external, thy public prayers, exhortations and songs of praise, thy sanctimonious tones, casts, attitudes, postures and expressions will be regarded sham and cant, if not hypocrisy, by the sharp-sighted of the world. Thy religious pretensions will be hooted at,—privately it

may be, from prudential considerations, more scornfully than if thou wert a poor Chinese or Japanese burning incense to his Joss, for "consistency is a jewel."

"Except a man be born again, he cannot see the kingdom of God." The best evidence of the transformation of a soul is the change wrought in the daily life. It is not so apparent in the young, whose natural selfishness has not become intensified by indulgence and habit, during months and years. The process of sanctification commences with an effort to restrain and purify one's natural selfishness. If that element in original constitution be prominent; if previous occupation for scores of years has specially tended to educe and to sharpen it; and if the spiritual revolution has been delayed till the meridian of life has come, what a struggle is before him! Such one is to be pitied and prayed for, charitably and patiently borne by those who can thank God that they are not such as he, and by all others, if they will.—In the inquest and adjudication upon a man,—a Christian man, his original constitution, his previous life and present circumstances are to be considered.

Constitutional selfishness in the Astors, the Vanderbilts, the Goulds, was not, is not, probably, more disproportioned to other elements in their nature, than it is in ordinary men. Their talent for acquisition was great. Their extraordinary success in the accumulation of money was generally the result of extraordinary foresight, and the closest attention to the conditions of material aggregation,—the exercise of intellectual qualities; above all, to fa-

voring providences, allotted them, doubtless, for wise purposes by their Maker, without which they could not have thus succeeded. Once in the full tide of accumulation, and, in the exercise of such qualities, and by the continuation of such favoring providences, they were without difficulty borne onward to great fortunes. Such minds with such constantly enlarging experiences, with acquiring habits intensified, cannot remain inactive. They must move forward. The simple *care* of what they have acquired inevitably adds more. It is not long before their entire thought and time are absorbed in this care.

Now: let the business lives of such men be protracted to the age of Methuselah, or even one or more centuries, ever gathering and heaping up, without distribution in good use, what a terror,—what a curse would they become to the rest of the human family!

Most persons,—of those even who bear the Christian name, engage in professional or business life, primarily and chiefly for their own personal advantage without regard for the weal of others. Many there are, doubtless, that give themselves to it religiously, because they believe it is their mission. They would not, in the slightest, deflect from rectitude and from regard for their neighbor's interest as for their own. But, in cities especially, if not elsewhere, success, according to worldly interpretation, is conditioned on successful competition with others. In this respect, believers are on a common level with unbelievers. There is the goal, and here is the dusty race course packed with ambitious aspirants—all self-seeking, so far as can be discerned.

Agricultural life does not seem to be encompassed with difficulties, trammelled with conditions to such extent. Success in the tillage of the soil seems dependent on Providence, on material conditions more than on human forecast, skill and industry. True enough: it is in this, as in all other professions, God helps those only who help themselves, and no harvest will come without seed sowing and culture, most assiduous attention, careful observance of times and seasons. But these human elements are all profitless without the divine ones of sunshine, the early and the latter rain, and they are not proof against extremes of heat and cold, of protracted rain and drought, against storms and hurricanes,—the rust, the chinch bug and the army worm. True also it is: the sway of human hearts, and contingencies in business are as subject to supreme sway of Providence as sunshine, storms, rain, flames, mildew and the weevil. The homily is to the mechanic, the artisan, the merchant—men of all professions, as to the agriculturist: He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. Prov. x:4. The hand of the diligent shall bear rule, but the slothful shall be under tribute. Prov. xii:24. The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat. Prov. xiii:4.

The inquiry of the thoughtful and conscientious, who desire and profess to follow their Master in business, must press itself. How can I compete with my neighbor and love him as myself? This is indeed a very serious and practical question for disciples every day. The Master requires it, and authorizes the

world to expect it from them. The determination turns on the motive, the end, and the means employed.

The motive dominant, this stamps the work
With its own likeness.

Very many, if not most think they cannot succeed, unless competitor is borne down, crippled or left behind to fall in the race at last. Hence, at a certain stage, some, not being content to wield their resources exclusively for their own success, commence efforts to destroy their competitors. They undertake to justify their course on the assumption that their self-preservation demands it.¹ It is not believed, that such an alternative is forced by Providence on men. The most that is allowable in a Christian, it is believed, is to act on the defensive, to protect himself from injury. If in doing strictly and only that, the assailing competitor is injured, the responsibility therefore devolves upon him alone. It is not believed, the Savior demands that his disciples be passive and unresisting, while assailants undertake to destroy their lives, their material interests or their reputation. "Resist not evil, etc., " of Matth. v:39, *retaliate not upon the evil doer, revenge not thyself on him who would do thee wrong or has done it,* comes in to modify, if not entirely to restrain and suppress. Jesus, in order that His declarations on this topic might be distinctly understood, ran a parallel between them and "the traditions of the elders," showing that in many instances, they were totally dis-

i. The selfish people, selfishness is simply self-defence; to renounce it, is to evacuate one's intrenched position; to surrender, at discretion to the enemy.—*Ecce Homo.*

similar. He had, in the verse immediately preceding the 39th, quoted the *legem talionis* of "old time," "an eye for an eye,—a tooth for a tooth." He taught that those who would follow Him, should not undertake to redress injuries in person, reputation, business, estate, under the control of a retaliatory spirit. Whatever is done in that direction must be from a higher and holier motive. Indeed, some injuries the wronged must not undertake to redress at all. For some wrongs there is often no repair in the present life. They must be left to the vindication of God, and in the life eonian. Vengeance is His. But it is evident, from the constitution of things, as well as from many specific teachings, and the general drift of the Bible, that all evil and all evil-doers are to be resisted to the uttermost from the highest considerations. The resistance is due to society, to the wrong-doer himself to keep him from adding sin to sin. The injunctions are,—"Resist the Devil." "Take unto thyself the whole armor of God," that the enjoined one may be able to resist successfully. It surely cannot be unchristian to contend for truth, right, justice, as earnestly as do the Adversary and all his emissaries against them.

It is possible, then, for a Christian to be occupied in the same business with another, and to love him as himself. It is indeed a difficult requirement. But it is believed, it is possible, otherwise his Father would not place him in such circumstances, and make such exaction from him. The word "occupy" is not necessarily inclusive of competition,—creature of a selfish and self-seeking motive impelling and controlling,—excluding regard for another as for one's self. It can-

not be believed, that a Christian has a right to engage in business, for the sake of surpassing or crushing a rival. He, then, cannot love him as himself. His must be a higher and holier end. It must be to do his individual work, for which he is fitted and commissioned, to glorify his Maker, and thus do good to his fellows.

Must, then, Christians refrain from engaging in business, to which they think they are called by their original constitution, their predilections, their providential training and circumstances, because in the act of so doing, they really or apparently come into competition or conflict with the interests of others? Certainly not. It is evident, that competition must not be the original motive and end of such action, but for the higher and nobler ones stated. It is evident, likewise, that for such rightful purposes, they must guard against the control or inter-mixture of competitive motive for the mere sake of surpassing,—of pecuniary enrichment by the impoverishment of another,—of building up a business on the ruin of a rival or competitor. Surely, if one says or does anything to hinder or embarrass his mechanical, professional or trade neighbor, he certainly does not love him as himself. Indeed, more: If he does not desire the success of that neighbor as much as his own, he cannot, so far, be Christ's consistent disciple.

It becomes, then, an inquiry of the gravest character every day, not only as to acts, but as to motives, ends and speech: how a Christian can conduct business successfully,—which in the world's parlance

means the acquisition of money, and surpass competitors, without trenching upon their rights and interests? Here is the labor; here is the task. If thou dost sincerely desire to test the character of thy business, and the manner in which thou dost conduct it—whether it be according to God or the Devil, thou canst easily do it by bringing it in contact with the Sermon on the Mount. Certainly, all are not called to be apostles and expounders of the Word. Many, most must engage in the business of the world, and there must be a way of integrity in it, as respects God and neighbor. The first question in the morning, ere the believer goes out into the strife of business, should be: Shall I demonstrate myself a Christian to-day by unselfishness, by refraining from unmanly, un-Christ-like conduct in my secular affairs? and when the shadows of night come, and he is about to commit his body and soul to rest,—thus to enter into solemn inquisition of his acts and motives for the day, lighted up by the fire of God's spirit: Have I been, the past hours of this day, Godly or ungodly? Have I done unto others, as I would they should do unto me? If not, may God forgive me. May I do so no more. Help me, Father! on the morrow to grapple more successfully with evil in the world, and with selfishness in my own heart, and to get the supreme victory. Unless there is this introspection, this scrutiny within, there will be trouble in the future for the poor athlete. There is the dying hour, and There

————— the action lies
In its true nature.

Is it affirmed, that it is impossible to limit, test closely all motives, words, acts, in business,—to thus hedge about one's self every day? 'Tis not impossible. God certainly requires it. The account for its neglect will have to be rendered. The exercise by repetition, passing into habit, becomes easy in discharge; so that to do good, to be unselfish, by grace may become as easy as to do evil, or as to be selfish.

For use almost can change the stamp of nature,
And either quell the devil or throw him out
With wondrous potency!

Do business men, professedly Christian, consider how closely their conduct is scrutinized and tested, by the application to it of the precept of their Master, on the part of those who do not profess to be such? Can they complain of this rigid scrutiny and test? Certainly not. The Master has authorized it. Worldly men will know them in no other way. Many a business man, who is held to be a pillar in a church, has no such reputation on the street or in the marts of trade. Many a poor sinner has been hardened in sin, multitudes of them repelled from Christian influence, by the sordid, avaricious conduct of some deacon, elder, or prominent business man in a church,—developed in some hard bargain, some dishonorable intrigue, some treacherous and deceitful word, some insensitivity to the wants and woes of those who have come in contact with them.¹ Church members—especially

i. I have beheld more deliberate malice, more lying and cheating, more backbiting and slandering, denser stupidity and greater self-sufficiency among bad-hearted and wrong-headed religionists, than among any other order of human beings. I have known more malignity and slander conveyed in the form of a prayer

in all large communities, are summoned to consider the serious fact, which can neither be denied or blinked, that multitudes make the ungodly life of many of their number, the occasion of their stumbling and of the rejection of the Gospel. True: such rejection cannot be justified on such grounds. "Every one must answer for himself," not for another. Nevertheless, any responsibility for the cavilling, the stumbling, and the hardening of a soul and for its subsequent loss, is fearful.

If, in endeavoring to execute this behest of the Master, through his superior physical or mental endowments; from greater energy and industry; from more favorable circumstances; evident combination of providences on his behalf; a believer should surpass his neighbor in the acquisition of wealth or influence, in the attainment of position or power, can he be justly chargeable with not loving his neighbor as himself? Certainly not. Doubtless, weightier responsibilities, through all the stages of his prosperity, will rest upon him who seems to be thus provident-

than should have consigned any ordinary libeler to the pillory. I have known a person who made evening prayer a means of infuriating and stabbing the servants, under the pretext of confessing their sins.—*Recreations of a Country Parson.*

The Moslems have a proverb to this effect: "If your neighbor has made the pilgrimage to Mecca once, watch him; if twice avoid his society; if three times, move into another street.—*Land and the Book.*

"He can talk about the love of Christ, but he is a terrible screw at a bargain," they say. Ah brother! have mercy! the world screws us, and then we are tempted to screw the world.—*Old Town Folks.*

ially favored. He is accountable for the right and best use of his gifts and his opportunities: he fails to "occupy" them at his peril. The same is true of his neighbor. Has the Queen or the Prime Minister of Great Britain, the President or the Chief Justice of the United States, abilities,—are their opportunities, superior to those of ordinary men,—millions beneath them in private life or official station? Then are their responsibilities commensurate. No disjunction of them is possible.

But do not the spirit of his Master and His commands require of such a successful disciple, that he relinquish some of his rights,—omit to avail himself fully of the advantages, which superior capacity, knowledge, experience, capital, previous success secure to him in advance, that his inferior, unsuccessful, unfortunate brother man may have an opportunity to obtain, for himself and his, the necessities of life, if not a competence? Surely they do. And it is believed, that *much more* is required; that the prospered one,—believer or unbeliever, lend a helping hand to lift up the poor and needy to his material level,—even to descend somewhat himself, if necessary, to lift him up; that he seek for opportunities to do this; remembering that he too has been assisted by others, otherwise he could not have attained to such heights of material prosperity; not forgetting that God in His *singular* providences has helped him. He is bound to do it; otherwise he fails to give one of the best evidences that he is a true witness of his Master. The basal principle of Christianity is a leveling one,—down as well as up,—the rich down, and the poor up.

It is painful to observe, that material prosperity, instead of softening the heart of the recipient, oftener seems to indurate, to indispose him to assist others in the same way by which he himself has been aided. There are curmudgeons in every community, who, after having used others as instruments, and as stepping stones, by which they have been enabled to ascend the ladder of fortune, will not give or loan a *groat* to help others to rise in the same direction,—not even those whom they used, or who, even, assisted them in their time of need, except on ample security, and high interest compounded if not paid at maturity. Among the forlorn of earth, though having great possessions, such are conspicuous. Wait till their funerals. Count, then, the sincere, not the professional or the interested mourners. Note what woe is implicated in the response, represented as being given to the cry of such: *Remember*: that thou in thy lifetime received'st thy good things, and Lazarus in like manner evil things; but now, here, he is comforted, and thou art in anguish. Luke xvi: 25.

If, then, no one must be supremely selfish, self-seeking, self-centering in his schemes of life, no one must be idle. The eternal command to all is: “*Occupy till I come*,”—πραγματεύσασθε ἔως ἔρχομαι, be engaged in business according to thy peculiar ability; place to use thy talent or thy pound, one or many as they may be, until I come for the return of principal enhanced by value of its use. In the parable of the five talents, with the ten pounds—symbols both of the various gifts and opportunities bestowed upon men, is that significant statement—he gave to ἔχάστω κατὰ

τὴν ἴδιαν δύναμιν—each man according to his ability. Each one is summoned to some mission in life—to make the most of himself and of his opportunities. “Whatsoever thy hand findeth to do, do it with all thy might.” “Go work to-day in my vineyard.” There is work for thee, O man! whoever thou art; thy peculiar work, whatever thou canst best do, that is thine. Ascertain thy mission, and then be occupied therewith. For this thou must, measurably at least, know thyself, thy capacities, thine infirmities, thy proclivities, thy desires, thy tastes, thy adaptation to any particular work; withal,—be endeavoring to comprehend the providential voice speaking to thee out of thy circumstances. Some are called to cultivate the earth, others, to prosecute the various mechanical professions. Some, to make laws, others, to expound and to execute them. Some, to investigate, classify and interpret phenomena in mind and matter, and others, to instruct the young in them. Some are summoned to handle the money and the merchandise of earth, others to embody ideals of truth, beauty, goodness, in poetry, painting, sculpture, music and architecture. Some, to be expounders of ethics and religion; others, with lips touched with hallowed fire—to be message-bearers of the truth in the Christ to men. Some, even, to be hewers of wood and drawers of water,—scavengers, perhaps, till God in providence summons them to a higher vocation. Better be a scavenger than a gambler in grain, pork or cotton. God spake unto Moses, saying: See: I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wis-

dom and in understanding, and in knowledge, and in all manner of workmanship: to devise cunning works in gold, silver and brass, in cutting of stones and carving of timber. . . . in all manner of workmanship.
Ex. 31:1-5

Lord, Master! help each one of us to be diligent and faithful in our various vocations, to be skillful in the touch upon souls we daily encounter, and in the efforts for their edification, that they and we may grow up to Him in all things—full-grown men, unto the stature of the fullness of Christ, that we may finally receive the commendation: Well done! 'Tis "better to build a beautiful human creature than a beautiful dome."¹

No one, then, has a right to be indolent, for "in this theatre of man's life, it is reserved only for God and angels to be lookers-on." But neither do they idly look on. Incessantly do they work. Rest there may be, but only for increased vigor in the resumption of toil. Jesus said: "My Father worketh hitherto, and I work." And angels "minister." Every one is bound to be a servitor in some department of physical or mental toil. Men must have subsistence. Yet, it may become necessary to die, rather than to live. Better to die than to do wrong, for death is by no means the greatest calamity that can befall one. If prepared to die, the day that thou fearest as thy last, will be the Birth-Day of Eternity to thy soul. Men do not live by bread alone:

By every word of God have lived and flourished
The good men, and the great,
Aye, not by bread alone.²

1. Ruskin.

2. Kathrina.

Christian enterprises must be sustained, but not by robbery, for this, God says, He hates. Money is convenient, instrumental,—a material necessity for material wants; yet God alone is essential. “The Lord is able to give” His children “much more than this.” It is right to seek it for good ends. It is a gift of God. The love of it, not itself, is the “root of evil.” In efforts for its acquisition, some will succeed, others will not,—according to their gifts, industry, opportunities and providences. There is no alternative but submission, cheerful acquiescence, when those providences are seemingly adverse. Blessed is that unsuccessful one who can thus graciously submit. Is it not a Father who interposes? Does He not know best? And will it not be infinitely better for the disappointed child since the Father has thus decreed?

In cities, where business men, on account of the sharpness and unscrupulosity of others, are driven to depend mainly on their wits and energies for success, it is questionable, whether in very many instances they have regarded their neighbors’ interests as they have their own, when they have been successful in money-getting. And how can a professed disciple follow his Master,—indeed how can he be a genuine disciple at all, if he does not heed His teachings? The world will have the best in everything, withal the cheapest, and that in the shortest possible time. If thou canst meet such imperative and exhaustive requisition upon thee, simple one! thou art wanted; if not, *get out of the way*, thou wilt be trodden down. Be assured, if in thy business thou wouldst be self-denying, strictly just, strictly honest, truly sincere,

not double-minded, free from all guile, straight-forward, trying to have regard for thy neighbor as for thyself; thou shalt have tribulation, that is, thou shalt be flailed. This is the heritage of all true disciples. Out of refining fire thou mayst come purified, with the image and superscription of thy Master stamped upon thee. If thou canst do the required thing,—the best, the cheapest and the quickest, then, be content very often, to wait a long time for thy pay, that thy screwing patron may be able to use the principal and interest of thy dues in some other traffic; *thou art the man for him*; thou mayst “succeed;”—this last, however, is conditioned on thy diligence and wit in collection. If thou art not such an one, thou wilt not “succeed;” thou mightest as well be dead, so far as the business of this world is concerned. Money-makers will have no use for thee. Go down to thy place meekly, uncomplainingly,—servitor for some one, or for some thing,—by the day or the hour, and take thy stipend. There’s thy level, with this satisfaction, perhaps, that thou, at last, hast “touched bottom.” The deacon or the shrewd brother in the same church will not discriminate in thy favor, between thee and the infidel, the profane swearer, the dram drinker, the intriguer, and the dishonest defrauders of their employees. If thou canst not do as they do, the things which they can; why should he? Does he not live to make money? Can he succeed in it, favoring thee? Has he not a “competitor?” Besides: he may have mortgaged in advance a tithe of that money expected to be made, to the Lord. If the Lord will do thus and so to me, then will I do thus and so to Him—to the

extent of a *tithe*. On the Lord's Day, and perhaps in the weekly prayer meeting, he serves God—that is, *it is presumed* he does; on week days, *he serves himself*. Who art thou, that thou shouldst judge thy brother, in any secret misgiving? He oscillates, as do most souls, between God and Mammon, gravitating, it must be charitably supposed, the strongest towards God. “*No friendship in business*,” is the commercial cry, when mercy, leniency, patience, forbearance are plead for by a needy, suffering one. “*No friendship in business*.” No God! no Christ! no neighbor! self and Devil uppermost, foremost all the time! “*Every man for himself, and the Devil take the hindmost*.” All “*successful*” come, sooner or later, to this realization. Thou must come to it, or go down. Come thou to it, simpleton! or be ground to powder 'twixt the upper and nether millstones of competitor and patron. “*No expectation of forbearance should be encouraged*. Favor and benevolence are not the attributes of good business men. Strict justice and the rigid enforcement of contracts are their proper foundations.”¹

Some, if not many professed believers, it is admitted, when they have been successful in the acquisition of wealth, have given large portions of it to Christian enterprises—in the evening of life, or as bequests when they are dead,—to the endowment of a college or theological seminary, the sustentation of an eleemosynary institution or of a mission. But the question is, did they strive for wealth with such primary end? Did they give themselves to this business as

1. Motto of Bankers' and Merchants' Magazine.

their life-work, because from thoughtful consideration of their gifts and opportunities, they believed they were called to it? And was it from assurance, they could seek "first" the kingdom of God and His righteousness, with greater efficiency in that vocation than in any other? Is that righteous kingdom more likely to be first found in the endowment of a charitable institution, or in quick and direct relief to the individuals for whom, professedly, it is endowed?—for stone, brick or wood structures, or persons in want? for an impecunious corporation, or a suffering soul? Is it to be sought *first, to-day*, in all the flush of health and activity—the hey-day of life, or sometime in the indefinite future, in the decline and decrepitude of age, when the poor soul has little or no further use of material possessions,—no longer can be pampered by them? Is it first to be sought, to-day, in the consecration and direct employment of the Lord's talent intrusted, or when dead, through its administration by another, having been carefully infolded and hoarded in a napkin of bequest? These are searching interrogatories, and should be met. And, without unlawfully passing judgment upon the motives of men,—for God alone can accurately discern them, and Jesus has bid all beware of hasty, indiscriminate estimates of them, yet has authorized knowledge of character by the "fruits" of conduct,—not only in money-giving, but in other developments of interior state,—from them all, in totality, as revealing the substance of character; the previous lives of some of these munificent donors impress, that personal renown, instead of regard for God, His glory, and the good of

men, was the controlling end that inspired such final benefactions. Else why have many, if not most of them, lived previously in such a sordid manner—absorbed week out, week in for scores of years in material accumulation, as if there was no higher end of living, and no account of their stewardship to be rendered at the last? Why did they not manifest more sensibility for suffering men, women and children they daily encountered? Why did they not minister of their abundance to these necessitous ones as they went along, not wait until their barns burst with plenty,—with evident intent of pulling them down in order to build larger; when the premonitory voice of God came in some disease, some quaking of the body, some ominous knocking at the door of the heart, some lightning-like throb in the brain, that death was nigh the portals, with requisition for his soul?¹ Why

i. Christ's main teachings, by direct order, by earnest parable, and by his own permanent emotion, regard the use and misuse of money.

It can be said of every rich man, without much chance of being wrong, that either he or one of his ancestors was a conqueror, a thief, extortioner or a sordid person.—*Ruskin*.

Twenty thousand thieves landed at Hastings. These founders of the House of Lords were greedy and ferocious dragoons, sons of ferocious pirates, . . . decent and dignified men now existing boast their descent from these filthy thieves.—*Emerson*.

Well, after saving, and pinching, and scraping, and stealing, and freezing, and starving, curmudgeon the skeleton comes face to face with another skeleton, Death, and that fleshless form, with an ironic grin, huddles him away,—and he is remembered only by those he has cheated.

He would be willing to take the beam out of his own eye if he knew he could sell the timber.—*Whipple*.

did they not do as their Exemplar enjoined and practiced,—distribute, encountering every day the children of want and sorrow? Why were their hearts so steeled against human woe? Why did the ice of their insensibility not melt until the grave yawned in prospect, and they were compelled to confront the ghastly fact, that they could not take with them into that gaping grave, and into that unknown Thereafter, their sordid if not their ill-gotten gains? As if benefactions in such hour would atone for life's neglect, miserliness, niggardliness, and insure eternal life! As if a mere reputation for benevolence,—shadow without substance, would not rot, when the searching judgments of men, and the inquest of an omniscient God sat upon it! "How much life teaches us, that whatever is beyond *enough* breeds worms, and becomes offensive!"¹ O men! build no longer on such foundations as "gold, silver, precious stones, wood, hay, stubble," "for the fire shall test every man's work of what sort it is."

If Jesus should come to subject to the fiery-test of His analysis the Christian professions of the best members of the best churches in the land, would the last result,—the *residuum* be anything purer, more disinterested than *refined selfishness?*² Business integ-

I. F. W. Robertson.

2. Their system is a sort of worldly-spiritualism, cliqueism; they really look on the rest of mankind as a doomed carcass which is to nourish them for heaven. . . . It was a principle with Mr. Bulstrode to gain as much power as possible, that he might use it for the glory of God. He went through a great deal of spiritual conflict and inward argument in order to adjust his motives, and make clear to himself what God's glory required. . . . The years

rity in them,—amiability, benevolence, generosity, refinement, fidelity to convictions, conscientiousness enlightened or unenlightened, unquestionably would be found. They would be, not only very zealous in "contention for the faith once delivered to the saints" as they apprehended it, and active in its propagation, but apparently "filled with the spirit" in the unction of prayer, the fervor of exhortation and the ecstasy of praise, as well as very liberal in the consecration of a large percentage of the income of their fixed and growing substance to Christian enterprises, for the relief of the poor and the needy; in a word,

had been perpetually spinning pleas into intricate thickness like masses of spider web, padding the moral sensibility; nay, as age made egoism more eager but less enjoying, his soul had become more saturated with the belief, that he did every thing for God's sake, being indifferent to it for his own.—*Middlemarch*.

Mr. D. is well known as a powerful lay-preacher, and his appeals during periods of great religious interest have been helpful to the conversion of many souls, but his capacity for converting bonds is not less remarkable.—*Atlantic Monthly, July '68.*

I say there's something out o' kilter in that commonwealth, and in that country and in that lot o' human creeturs, and in them ways of rulin', and in them ways of thinkin', and in God's world itself, when a man ken spend forty thousand dollars on the plate-glass winders of his house, and I ken work industrious and honest all my life and be beholden to the State of Massachusetts for my poor-us vittles when I'm sixty-six year old.—*Bijah Mudge, in Silent Partners.*

I like to see a parson with his silk stockin's and great gold-headed cane, a lollopin' in his carriage behind his fat, prancin' hos-ses, comin' to meetin' to preach to us poor folks not to want to be rich!

Folks allers preaches better on the vanity o' riches when they's in tol'able easy circumstances.—*Oldtown Stories.—Mrs. Stowe.*

they would seem to be, according to the highest standard yet attained, exemplary, symmetrical Christians. But, it would be noted, it was, in all probability, only a *percentage* devoted, rarely exceeding ten; very exceptional, when it reached to the "one-half" of the mere *income* of the untouched capital; exceedingly rare, if ever heard of,—the devotion of "one-half" of the principal "goods" themselves, which Zaccheus said he gave "to the poor." Who hears of one giving "all" that he has to the service of His Master? Would it not doubtless be the fact, that the primary end of their living, to the attainment of which, all other objects were constrained to be secondary and subsidiary, was to enhance the material and spiritual weal of their families? "Godliness is profitable unto *all* things, having promise of the life that now is," as well as "of that which is to come." Christians or unbelievers blessed with vigorous health, prospered in the accumulation of material, intellectual and spiritual comforts, through observance of the conditions of such prosperity, cannot be otherwise than affable, amiable, refined, generous in intercourse with those beneath them,—mentally inferior, the providentially or the improvidently poor. It would be unnatural, at least, impolitic in them to demean themselves otherwise in the presence of their equals and superiors. Christianity, it is believed, goes deeper than this; it searches for the foundations; it is designed to extend to the core of being; while it exacts, in ordinary life, merely the loving of one's neighbor as one's self in such relations;—in extraordinary emergencies, more, it is believed, is required, even the sacrifice of one's

self, and all the pet interests of self, that others, in material or spiritual want, may participate with them in the blessedness of the mental and heart service rendered, and in the enjoyment of the superabundant goods bestowed. If any one would come after Me, let him deny himself, and take up his cross daily and follow Me. Matth. xvi:24, Mark viii:34, Luke ix:23. Whosoever of you he be, that renounceth not *all* that he hath, or is not willing to, if it be required, cannot be My disciple. Luke xiv:33. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. Matth. x:37. The greater love may require one, sometimes, to lay down his life for his brother.

A new gospel has recently been preached. The times have changed, it is said. Wealth has become a power in the evangelization of the world. Tyrants nor the avaricious, the sensual nor the voluptuous monopolize it as they did at the opening of the Christian era. "Can the Christian safely float into this current? Certainly. The day of the anchorite is gone. A man ought to make money—honestly indeed, and with moderate haste, but with a hearty purpose. It is the means of enlarging his manhood. The very getting, if he do it rightly, is a minister to his growth. Men ought to be strong enough to give full swing to this impulse, and to grow stalwart in bearing the burdens of their accumulating. To hold one's self back from this, from fear of its too great power over him, is to confess himself weak and infantile. Make money.

Make it rightly. But by all means, let the making be the servitor of your growth in manhood. . . . Gather about you the appliances of culture, refinement and pleasure. Build fine houses, lay out elegant grounds, collect the treasures of art. "The earth is the Lord's and the fullness thereof." The Christian is an heir of God, and God means that he shall have these things and enjoy them. Self-denial is for anchorites. For you, as soon and as fast as you can bear them, and get the money to buy them, are enjoyments, luxuries, fine equipage, beautiful surroundings, whatever will make the home happy, whatever will minister to your better desires, whatever will make your nature rich, refined, exalted. . . .

"The millionaire cannot eat or wear all his income. These are the lower wants. For the rest, let him spend it on his higher nature. Thus will his wealth be a means to elevate him. The sphere of his wants will greatly increase, and this will increase commerce, and this will benefit mankind."¹

If material development, culture, civilization be the prime end of Christian living,—be seeking first the kingdom of God and His righteousness, then let all Christian believers hie themselves to the universal scramble for pelf and gain. But has human nature changed. Has Mammon? Is he not peculiarly the god of the world to-day? Was he ever worshiped with such fervor, intensity, splendor, and on so gigantic a scale before? Has the Devil? Can he not possess a stock gambler, manipulate a Congressman, run

1. Report of a lecture on "Manhood and Money."—*Chicago Advance*.

a French Emperor, a President, a Chicago Mayor as adroitly as he ensnared Eve, Ananias and Sapphira, and buffeted the Son of God? Has selfishness been extirpated? Has the millenium come? Is the spiritual condition of the world so much changed? What proportion of the thirteen hundred millions in it bearing the Christian name are Christians in very deed? How much of Asia is thoroughly evangelized, Christianly enlightened? What is the condition of Jerusalem, of Antioch, of the localities where the "seven churches" were planted? How many saints of the apostolic type are in Europe, where Paul first flamed the torch of Truth, but which, Spencer or one of his disciples declares "contains a hundred millions of Pagans masquerading as Christians?" Are Romans all brethren in Christ? Is Africa,—where the Gospel was so early introduced, leavened with the faith once delivered to the saints? Are North and South America, after the lapse of three centuries? Are there no bad saints or good sinners in New York, Brooklyn, Boston, Cincinnati, Philadelphia, Baltimore, New Orleans and Chicago? Does Christian equality, of which Paul spoke, prevail among the masses? Is his rule on the subject canonical *now*, or not? When God, through inheritances, favoring providences, superior gifts, graces and opportunities has enabled some to accumulate more than they need for comfortable subsistence, are they bound, or are they not, by their Christian obligation, to distribute of that abundance to others who lack, and are, even, in gaunt want?

Unless money would become source of corruption to Thy children, and conduce to reliance on material means

instead of Thy Spirit's potency for the doing of Thy work; intrust, O Lord! a large amount of it to them, that they may use it for the Christianization of men. This is the cry of all who aspire for the prevalence of Thy kingdom, as they walk the streets of the great cities, and behold what wealth is concentrated in the hands of those who wield it, not only for the accumulation of more, and for its own sake, but many of them for the demoralization and the oppression of humanity. The creed which they profess and practice is substantially, in the last analysis, the Epicurean, *let us eat and drink, for to-morrow we die.* They recognize no future accountability, no coming Judgment, no Heaven, no Gehenna. Death, to them, is an eternal sleep. If they are right, we are wrong, and we have misapprehended Thee and Thy commands. Thy people—as they compute, perhaps erroneously, must have material means to publish to every intelligent creature, "line upon line, precept upon precept," what Thou hast required. They must have means for the spread of Thy Truth, through the oral speech, and the printed Word—scattered as leaves, or winged to the ends of earth: or manifest Thyselv specially without any human or material instrumentality or even of the written Word itself, that this terrific enginery of "the world, the flesh and the Devil," wrought and combined through money, may be grappled with, and made to serve for Thy glory and the weal of men, or be disabled for further diabolic use.

In searching society for the best representatives of the unselfish Christ, the first resort, very naturally, is to the higher class of religionists in social station or

pecuniary condition, in intellect, and culture. They will not be found there. Nor could they in our Savior's time. Humanity, Jewish and Gentile, in its hours of aspiration, naturally enough looked to the members of the Sanhedrim, to the Priesthood, to the High Priest himself for the best embodiment of religious sanctity, of God-likeness in men. It was not there, but among the fallen and the outcast, after Jesus had made them whole and clean. Noblest and most richly endowed natures are most prone to fall. If God,—Jesus had been undiscerning and as incompassionate as men, what would have become of David, Mary Magdalene, Peter, Paul? The Publican, standing afar off, out of the extremity of his soul-agony, smiting upon his breast, cried: "God be merciful to me a sinner." The Pharisee,¹ out of his self-complacency, prayed thus serenely by himself: "God! I thank thee, I am not as other men, extortioners, unjust, adulterers, or even as this Publican." He was a punctilious observer of the Law. Went up daily to the Temple to pray; a tithe-payer of mint, anise and cummin; a representative, enlightened, pious, perhaps priestly Hebrew. But the former went down to his house justified rather than the latter. Jesus often went to

1. It was a class, not less influential and important, than might be produced in England, by fusing the bar, the clergy, and universities, and the literary class into one vast intellectual order.

"The cities through which Christ walked, the Jerusalem at which He kept the annual feasts, were filled with men compared with whom the contemporaries of David might be called barbarous, men whose characters had been moulded during many centuries by law, by trade and foreign intercourse, by wealth and art, by literature and prophecy.—*Ecce Homo.*

Bethany as to a home and to loved kindred, but when He dined with the Pharisee, He poured forth on the class of which his host was the representative, such a tide of woe and malediction as was never heard from a guest before. 'Tis appalling, indeed, that these Hebrew dignitaries, whose minds and hearts had been flooded with the accumulated light of forty centuries, instead of being from their nationality, profession, station, light, finished representatives of God-like-ness in men; were, in fact, the *chef d'œuvres* of dia-bolic sublety and cunning. The Savior pronounced them vipers. No other word so glaring in its im-agery, so expressive and definitive of characteristic could have been coined. The viperous glare of the eye, the forked, fiery, protruding tongue, the venom-ous fang are seen, the serpent hiss is heard. And these were Hebrew sanctities! The culminating fruit of enlightened Judaism under the regimen of the Law for four thousand years! Reals of Ideals! Devourers of widows' houses! Robbers of orphans! Glistering statues of piety! Whited sepulchers! Pil-lars of savorless salt monumental for all time! Oh! 'tis possible, then, for men to live under the prohibi-tions of Sinai,—hearing God issue them with voices, thunderings and lightnings; be under the ministry of Prophets; go up daily to Temples to pray; bide ecclesiastically in His Sanctuary; sacrifice at the Altar; enter into the Holy of Holies,—right at the Advent of the expected High Priest from Heaven and in His presence; and, from their position, privilege and light be the most corrupt of men. Serpents! Brood of vipers!

Such startling revelation did He, who "knew what was in man," give of the hearts and characters of the professed Sanctities of His time. Should He come in like manner to this generation, with "Fan in His hand," what multitudes, indeed, how many church dignitaries might find themselves as spiritually destitute, if not as positively corrupt, considering their light, as were these Scribes, Pharisees and Sadducees. Dost thou, church member! deem this an uncharitable saying? Test thyself. If the Master should come to thee this night, would'st thou be delighted to see Him, and to open thy heart to Him? or would'st thou not beg Him to defer His visit to thee individually, till thou wast better prepared to meet and to receive Him? Indeed, is there not reason to believe thou would'st shrink in terror from the encounter, and flee to escape the scrutiny?

Can condition be more appalling, than that of a supremely selfish one, hopelessly on the down grade, conscious all the while, it may be, of the descent?—a soul chanting the dirge of its own obsequies to the muffled drum-stroke and the despairful wail!—a soul already progressed so far to the nethermost, that recovery from the fearfully increased and ever increasing momentum of avaricious habit, save through Divine interposition, is impossible! In first increment, decline, like that of glaciers, may be noiseless, and without landmarks for observation, imperceptible,—extending, perhaps, through stretches of time. But at the last comes the sudden descent with terrible velocity. The feet slide in due time. The destruction is "without remedy."

In that dread moment, how the frantic soul
Raves round her clay tenement and shrieks for help!
But shrieks in vain!

Morbid and distorted representation, it is said, this is. Can it be possible of such dread reality? Is there a soul that sometimes has not had forebodings? What must that foreboded be? There have been many such death-bed scenes, from which witnesses have recoiled with terror. Even Tom Paine,—the idol or the fetish of his distinguished successor in the United States,—with all his assumed bravado and indifference with regard to his future destiny, was forced in his last hours to confess his mistake, and to bitterly lament it.¹

Let a self-seeking, intriguing one enter the ministry and seek there to thrive. He will fail. The vocation, in fact, being one of service, will bring no nutriment to himself or the flock he ostensibly serves. The career in that relation must inevitably be brief. Driven, as must be, from the sacred vocation by want of results deemed adequate and properly remunerative, by the weariness of hearers, or, perhaps, by their disgust, he will resort to the nearest shift,—perhaps

1. Once when his young Quaker nurse was in his room, some of his infidel associates came to him, and in a loud, heartless manner said: "Tom Paine! it is said you are turning Christian; but we hope you will die as you have lived," and then went away. Turning to that nurse, Paine said: "You see what miserable comforters they are." Once he asked her if she had read any of his writings. "She had begun the 'Age of Reason,'" she said, "but it made her so miserable that she flung it into the fire." "I wish all had done as you did," he said, "for if the Devil ever had any agency in any work, he had it in my writing that book.—*Memoirs of Stephen Grellet (Quaker)*.

an agency or a secretaryship if it can be secured.—The reference is, of course, to individuals sometimes seen, by no means to the noble, good, self-denying class, who occupy such needed and essential positions.— Gravitating to office seeking, to land, stock or grain gambling, for gravitate he will still downward—easy is the descent; for cold-blooded, Atheistic disregard of the interests of others, he will surpass the professional politician, as a Pharisee could be sharper in his bargains, keener in his robbery than a Publican in his extortion. The names of such will be seen sometimes in the denominational periodicals, in connection with a notice of some ordination, or services of dedication; or, in times of special religious interest, it will be announced from some pulpit, that such an one will preach to sinners!

Thus one gravitated from the ministry, and came to disastrous bankruptcy in one of our large cities. Bitter ejaculations of “swindler” and “swindling” were heard from the mouths of suffering creditors whose confidence had been abused.

One morning subsequent, there appeared in the daily journals of that city a minute of a judgment as follows: “*Judgment vs. ——— for \$x,000.00.*”

One seemed to be among the meekest and the humblest of men, but, when crossed in his purposes, selfishness, subtlety and cunning would uncoil themselves. He did not love money, but power,—the sway of his imperious will. He had poetic sensibility, but no heart; intellectual acumen, but no breadth or magnanimity; was vociferous for freedom, but tyrannical in official intercourse; became the self-elected ex-

poser of official intrigue, mismanagement and wrong, and well did he do it, though, as was evident, under the sway of personal animosities;—finally, when power came to his grasp, fell with facility into the practice of the same oppression he had anathematized in others. He had espoused the cause of the wronged, but soon demonstrated that his little finger would be thicker than the loins of official fathers, were he installed in their place. “The Devil’s darling sin is pride that apes humility.”

These were the manufactures under the formalism of a third of a century. Such results are not only possible, but real in modern times, notwithstanding the restraining influences of Christianity, as they were glaring and conspicuous under the constant tuition of the Master Himself.

If self-expatriation; if deliberate crucifixion of the flesh, and of motives of living that ordinarily impel men; if hardships and privations; if malarial climes; if uncongenial society; if sickness and constant exposedness to violent death; if a sanctified vocation merely could transform self-willed, selfish, self-seeking, cold and unsympathetic natures into those like Christ’s;—Pharisees, who “compassed sea and land to make one proselyte,” or Jesuits, who circumnavigated the earth and penetrated every clime for that same purpose, ought to have furnished the finest illustrations of the Christian spirit. No. “Their skies, not their souls are changed who cross the seas,” and a superior one hath said, “though I give my body to be burned, and have not love, it profiteth me nothing.”

Natural infirmities, intensified by the unrestrained indulgence and riot of many years, are often plead in extenuation of despicable conduct. They are the Devil's furnace, into which he bides his time to shovel the fuel of Gehenna. As if believers were not bound to keep their "natural infirmities" under proper control, if grace has not been able to get the mastery! As if they will not be responsible for their indulgence! As if a modicum, at least, of the tincture of Divine love men profess to have received of the Lord Jesus, could not be infused into their natural "gall of bitterness!" As if a Satanic will, which never cedes, yields and relaxes, is not to be subordinate to the will of God, and not to be somewhat restrained by due regard to the wills of others!

Back through Peter, believer as he was, and who, after the crucifixion, proved so constant and true; and whom He had, not long before and so emphatically pronounced blessed, the Savior discerned the Evil One subtle and foul, and exclaimed: "Get thee behind Me, Satan! thou art a *skandalon* to Me; for thou mindest not the things of God, but of men." If he succeeded in entering and possessing for the time an ancient apostle under the eye of his Master, it is not improbable, that he would be successful sometimes in entering and possessing modern apostles. Thus, also, did He rebuke others—the sons of Zebedee, who would call down fire from heaven to consume the inhospitable and unreceptive Samaritans: "Ye know not what manner of spirit ye are of."

It is not surprising, that the doctrine of a Purgatory, and of an Intermediate State, finds credence

with so many, and that it is one of the fixed beliefs and cardinal teachings of a large and very powerful sect, when the state of many regenerate and unregenerate hearts is considered. How it is possible, that such, who profess to be Christians, should they be suddenly summoned to their account, in the height of their intrigues, over-reaching, disregard of the rights and interests of others; *how it is possible*, that such, before they have reviewed their conduct and repented of it, and have become somewhat purified through the process, can pass directly into the Heavenly world—the eternal abode of the pure, the un-self-seeking, without being compelled, necessarily, to tarry for a season in an intermediate, purgatorial quarantine, cannot be comprehended. True: those saved are saved forever, but, it is not believed, against their will, or without faith coadjunct and coadjutant. “Faith without works is dead.” It is said of some that they will be saved, “yet so as by fire.” Probably the class referred to, if they have been born again, and have not rested their hopes of ultimate salvation on “commandment keeping,” will be comprised in that class of salvables. It is quite certain, however, that *their works will be, somewhere, first burned up*. If not, the implication is fearful, that both they and their works will be reserved conjointly for another kind of, and an *eternal burning!*

The existence and manifestation of depravity,—selfishness condensed and compacted, is possible, then, with enjoyment of the best light and possession of the best means of grace. May it not be possible, then, for men to live under the Gospel dispensation;

in the full blaze of revealed Christianity, and of nineteen centuries of its light; to be pillars in the church of God, indeed, to minister at the very altar, to be days-men between sinners and God,—presentments of seraphs—counterfeit ones though they be, in speech and prayer, gifts and graces, pulpit tones, utterances and attitudes; yet not only be miserable, unregenerate sinners themselves, but so corrupt in heart, as to receive justly, fittingly from Jesus the malediction: “Serpents! Brood of vipers! How can ye escape the damnation of Gehenna?” O ‘tis possible! “He that hath ears to hear, let him hear.”

Besides these and other serious deflections from right, it may be said generally, that intense worldliness, love of money, and of the power that money secures,—Mammon apotheosized, are glaring characteristics of English speaking society, of many that bear the Christian name; pervading even very many churches, so that there is, seemingly at least, more formalism and theory in the ecclesiastical life than practical holy living; self is primarily enthroned, and all activity made to concenter to its exaltation,—God and one’s neighbor being secondarily regarded. As when Jesus was in the flesh, God-likeness, Christ-likeness is not found so purely in the loftiest ecclesiastical places; in the Papal See; the metropolitan bishopric; sometimes, it is feared, not even in the theological professorship, the editorial chair, the missionary secretaryship or the pulpit; as in the cot of some poverty-stricken widow, or of some child of privation and suffering.

Now: it is not intended to intimate, that the clergy

of the day, as a class, are at all as degenerate as many of the corrupt priests who ministered at the altar in our Savior's time;—most of them, it is hoped, are Godly men, incorrupt in faith and life,—earnestly and sincerely seeking the temporal and eternal weal of others; some, however, demonstrate that they are possessed by a self-seeking spirit, and by unsanctified ambition; are too haughty, and have too little of the meekness and gentleness of their Master. Nor is it intimated, that the deacons, elders, and chief men in churches are like those Pharisaic worshipers, who devoured widows' houses in their business, and for pretence made long prayers. Many of them are among the salt of the earth. But fidelity requires the declaration, that the mass of church-members seem to be so deeply absorbed in the pursuits of this life, without proper regard for the next, that it is difficult, six days out of seven, to distinguish them from worldlings, who make no pretensions to Christianity,—to care or thought for the future. Jesus speaks to such by His unselfish life, and all potencies from the unseen world cry: Awake thou sleeper on the banks of eternal perdition! awake or be lost! Thou canst not prevail with God a self-seeker. Thou canst not acquire any transient or permanent influence with thy fellows—until thou dost live for God's glory, and the weal of men. Once more, as with the blare of a trumpet, in the name of the Crucified One, this theme proclaims to thee; this writer dares to take courage to say to thee: *Thou must be born again.* Awake! Flee for refuge to the Saving One or thou art lost!

Between Hebrew society in the time of Jesus, and

that of Christendom at the present time, there is some analogy. There were gorgeous synagogues in every portion of the Sacred Land; many hundreds in the great city; and there was the Temple itself, to which the Tribes went up from all sections thrice a year, and in which there was a daily prayer meeting. Art, science, wealth were not spared to make them imposing to the outward eye and attractive to the self-complacent, courtly worshipers within. There was painting and statuary, the air was redolent with incense, and music swelled forth its inspiring strains. They were thronged with the high dignitaries, the wealth, fashion and beauty of the metropolitan city; but Jesus was not ordinarily there. He was on the street, in by-ways, in a valley, or on a hill-top, at the gate-way, by the side of the diseased and suffering, teaching the mysteries of His kingdom and ministering personally to the necessities of the needy.

Go into a congregation of New Englanders in any of our cities. They are refined in their manners, symmetrical in their piety, earnest in whatever they undertake. It is a pleasant sight,—a sermon in itself, this orderly grouping of them by families in their respective pews. The services of the pulpit, the music of the choir, the air of the worshipers are in accord. Well-to-do, and with the super-touch of grace on their culture, they are of course genial. They invoke blessings on all and look benignantly, sympathetically upon those socially beneath them,—the poor, the needy. “Lord! let Thy kingdom speedily come, and Thy holy will be done Here as in Heaven,” seems their prayer. Their theory of religion em-

bodies almost, if not quite completely, the perfection of Christ's precepts. If more light breaks forth from God's Word, they are ready to receive it into their heads and hearts. They take with them into their religious movements the same "faculty,"—common sense, which they employ in their secular affairs, sanctifying it for the holy purpose. Yet, mainly, their Christian activities are directed to the elevation,—the social, literary and Christian culture of themselves and families, through the church, the pulpit, the Sunday school and the sociable. This is desirable, important, obligatory. But in the origination, direction, control of all this, may not the selfish predominate over the higher motives? May not love for one's family, zeal for the prosperity of one's church degenerate into forgetfulness of the claims, the necessities and the relations of others? Because the services of God's House are so grateful to the religious sensibilities, so exquisitely adapted to meet the soul's wants; because the educational influence is so potent, refining, stimulative, healthful; and because, on the other hand, ministry to others beneath them in the social scale and in want is not attractive, if not repulsive,—a weariness for the body, a burden for the soul, a cross for the spirit; shall it be presumed, that occupation with the first to the neglect of the latter is acceptable to God? Elevate thyself and thine socially, educationally, spiritually, but fail not to extend thy hand, while so doing, to lift up others to thy level, even if thou hast to descend somewhat to do it. Love ever descends. True life ever is in sacrifice—service. "It is more blessed to give than to receive."

"The Son of Man came not to be ministered unto, but to minister." "If any will come after Me, let him deny himself, and take up his cross daily and follow Me." The disciple is not above his Master, nor the servant above his Lord. "If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet." "For I have given you an example, that ye should do as I have done to you." "Verily, verily, I say unto you, the servant is not greater than his Lord." "If ye know these things, happy are ye if ye *do* them."

That Temple, externally, is an architectural thing of beauty and of joy,—most amiable of tabernacles to worshipers;—with spire shooting heavenward; with sumptuously arranged and adorned interior; easeful seats; golden fronted organ; groined arches; embellished ceiling; stained windows; soft, religious light.

While this highly favored class with their families are seated so comfortably, absorbed in the refined discourse, pervaded by the unction of the representative prayer, lifted heavenward by the songs of praise; in unsightly portions of the city are multitudes of men, women and children in rags, squalor, vice, want. They are diseased in body and mind. The atmosphere, material and spiritual, reeks with putridity. There are children without father or mother or friend.—No Christ, no Sabbath, no prayer in that neighborhood. Some, perhaps many, are antagonizing earnestly with all possible might in their weakness, to keep themselves from being utterly throttled by the evils inseparable from their destitution. No smile

from any well-to-do one casually in contact, or passing by on the other side, lights on them in their stolid, despairful state.¹ Benisoned are they by no "God bless you;" braced by no helpful word; strengthened by no material aid. Alone they antagonize with misfortune, with self-degradation and self-ruin it may be. No human sympathy eases the way down. He, whose Eye pierces into every covert, as overt place, pities, feels. But physically and spiritually blighted, temporally if not eternally lost, they realize it not.

Do those well-to-do, those spiritually exalted worshipers;—do they, in the recipiency of those heavenly blessings descending upon their souls like the dew of Hermon;—do they, in the depth of their hushed communion with their God;—*do they*, for a moment, think of those hungry, thirsty, naked, despairful, it may be criminal ones, draining the cup of sorrow to its dregs? Should Jesus descend on one of these balmy Sabbaths in June, whither would those wounded feet *first* tend? To that Temple,—majestic apostrophe to His name, illumined by His light, incensed by His love, pervaded by His Spirit? To it, doubtless, He would be attracted, and in it, unquestionably, He would be present in some degree by His

1. There is an extreme degree of suffering, which seems more ruinous to the soul than the most enervating prosperity. When existence itself cannot be supported without an unceasing and absorbing struggle, there is no room in the heart for any desire, but the wretched animal instinct of self-preservation, which merges in an intense, pitiable, but scarcely blamable selfishness. What tenderness, what gratitude, what human virtue can be expected of the man who is holding a wolf by the ears?—*Ecce Homo.*

sympathy through His Spirit and His benediction;—for where His disciples are, He ever is, though they be imperfect. But would He, bodily, *first* go there? Not there, it is thought, but to those scenes of destitution, those haunts of woe. Would He, wending thitherward, pass by any on the other side? Never! “For the Son of Man is come to seek and to save that which was *lost*.”

Because there is not more conformity between precept and practice, profession and possession; because the fruits of theoretic Christianity are not more prolific in the lives of its followers; because it seems to fail to have the power that is naturally looked for on the hearts of men; there is a prevailing distrust, if not disbelief, among many thoughtful and intelligent, not so much of the divinity of the Lord Jesus, though “some doubt,” as they have ever and ever will to the end,—not so much of the divine thought in the Scriptures or of most of their cardinal teachings as of the Christianity of its professors, with perhaps few and rare exceptions,—of there being, after all, any such soul-change experienced as is denominated and understood by the terms, “new creature,” “new hearts,” “regeneration,” “new birth,” “conversion;” that it means nothing more than those revolutions in men’s tastes and habits which often take place, and in that mental and moral improvement, which is the result of experience and discipline; that there is no difference at all in men, only as it exists in natural constitution, in civilization, in culture secular and religious, in the different circumstances under which they come up to maturity; that the manifested zeal for

the Lord and the weal of men, in many if not most instances, is more the prompting of inherent energy and restlessness to achieve something, than of unselfish love. This distrust and disbelief keep them from Christian influence, from the House of God. The decisive test they remorselessly apply to professedly Christian character, and thus determine to their satisfaction the genuineness or baseness, the value or worthlessness of profession, as they are authorized by the Christ. They are not to be reprehended for it, only they should be discriminate and charitable—striving to distinguish between the true and the false, the unselfish and the selfish,—which is purely one or the other, or intermixture of both. They should consider, that the professedly regenerate equally with the unregenerate are frail,—though they ought to be better men—having the promise of “being kept by the power of God through faith unto salvation,” if they will avail themselves of it; that in common with all men, they also have animal appetites, passions and desires clamorous for gratification; families looking to them for subsistence in a selfish world; that they are exposed to inward and outward corruption,—being stimulated, harassed, tried as are all men; and oft-times assaulted with temptations that are peculiar to their conditions. The world screws them, and they screw others for very life.

This skeptically inclined class is not forward, demonstrative or communicative of their distrust or disbelief, save to confidential associates. But there is a noisy, depraved class, with vicious intent, who are ever seeking to make the faults and inconsistencies

of believers a basis for denunciation of Christianity, and of all who profess it, and of all means of grace. They eat up the sins of God's people as they eat bread. They work mischief among the young and the weak-minded, inoculating them with their foul and skeptical virus, biasing them against all Christian influences, causing them to stifle the voice of a reprobating conscience and to refrain their feet from the House of God. The results of this darkness of unbelief are disastrous. Multitudes are, in consequence, in subjection to the Evil One—trained for spiritual havoc Here, and for perdition in the Future. The *skandala* must be taken out of the way. There must be radical revolution in popular Christian life; it must conform nearer to the Divine precept and the sacred profession itself. Self and Mammon must be dethroned and God enthroned. Believers must approximately, at least, love their neighbors as themselves. Unbelievers and blasphemers must no longer have occasion to tauntingly inquire: "What do ye more than others?" "Do not heathen and publicans the same?" Otherwise, the numbers of intelligent and thoughtful skeptics, and of noisy blasphemers will continue to increase, the Houses of worship to be half-filled, and evangelizing influences cease to have their full power on unregenerate men.

These, doubtless, will be esteemed by some, austere sayings. Who can bear them? But let successful business men who profess to be Christians be brought in succession to the bar of Christ's precepts, to the test of His inquisition, and we shall soon see. By what means, sir! hast thou been able to succeed,—to

thus accumulate? Enter into the details. Start from the commencement of thy business career, analyze, or let the Divine Searcher analyze for thee the successive steps, day by day, by which thou wast enabled to get the start of thy neighbor, and to bear him down in the race. Be honest, sir! in these revelations. Dost thou say, it was by thy superior sagacity and intelligence? Ah! was it always so? Was there not interwoven sometimes some intrigue? Was there not some deception, some misrepresentation practiced? Thou speakest of thy superior sagacity and intelligence. Who gave them to thee? And didst thou have a right, as a professed believer, to employ them to the disadvantage of thy neighbor? Was it not required of thee, that thou shouldst regard him as thyself,—to look upon his things as upon thine own? Answer! as one must answer at the bar of the Christ's judgment. Hast thou not on occasions designedly dropped some word to bias others against him or his interest, when thou thoughtest the results would inure to thy benefit? Answer! out of the secret conclaves of thy heart, lighted up by the fire of God's Spirit: *Answer!*

Dost thou say, that thy success was chiefly resultant, not of the exertion of thy sagacity and skill, but of thy superior money capital? And to whom wast thou indebted for this capital? and did this divinely beneficent One authorize thee to employ it to the detriment of thy neighbor? And art thou not, by as much as thou dost possess more than thy neighbor, to the same extent responsible? particularly that

thou dost take care not to make it an instrument of injury to him?

Said a Godless man in public life, when spoken to on the necessity of being born again in order to be saved: "I know it all,—the power and beauty of Christianity in the family, the beneficent influences of worship on children, for I had a praying mother." He had interesting children, some of whom, though young, were fast falling into his demoralizing habits. The oldest son went since to a profligate's grave. His mother, from a broken heart, succeeded him. Referring to a prominent church, with which his family worshiped when they attended for such service, he said: "Of what avail would it be to such a man as I am, and who knows so much about the characters of the leading men of that church, to be connected with them in church relations, if I were a Christian? Who are they? There's —; he acquired the bulk of his property in whisky and other speculations. There's —; when in the Legislature, away from home and concealed, as he supposed, from observation, I knew him to frequently repair on legislative recesses to the saloon,—to play cards, to succeed with that which shall not be named by this writer. There's —; he built his fine mansion out of gains wrung from one who lost his farm in consequence. There's —; *you* know who he is." Thus he went through the list of prominent members. Coming to the minister, he said: "He is oily and plausible. He has been cognizant of all these scandalous actions of these his church members, but never once raised his voice in open or private rebuke of them." Such close

and critical observers, such merciless dissectsors of conduct,—ever setting life over against profession, are frequently met in society, many of them having come out of Christian families. Allude to the necessity that they must be born again, and they will break out into passionate and violent denunciation of the abominable conduct of this or that church member, by whom they and others have been wronged. They will end by declaring, that they have been injured more by some inside of the churches than by others outside of them; that a certificate of membership in a Christian church is no certification of integrity to them; that they would sooner trust a pure worldling than an adulterated heavenling. Now: all this may be impulsively or deliberately, candidly or sinisterly said by them. It is a fact, however, that such declarations come from some who are very honorable men; upright in their transactions, generous and genial in their intercourse, patterns in external conduct to many who make higher professions.

This class, indeed, have not the slightest excuse for rejecting the Gospel of the Christ, though all church members were hypocrites; nor will professors of religion be excused for placing *skandala* in their way. It were better for such, exclaimed Jesus, that a mill-stone were hung about their necks and they cast into the sea. No light thing it is to be a *skandalon* in the way of a soul to Heaven, over which it may tumble into Gehenna. Turn thou, Christian professor! to Ezekiel iii:20, or to the 17th of Luke, for a premonition of the woe that will fall upon thee in the next world, if thou continuest a *skandalon* in this.

It cannot be denied, that the mass of professing Christians in all churches are infirm. They have ever been so. The Apostles were. They confessed it. So were all primitive believers. The Apostolic epistles to them, especially to the Corinthians, reveal great frailty, scandalous practices. God in the Christ came to call sinners, not the righteous into His spiritual kingdom. Sinners are not transformed at once into saints. This is the result of a life. Thou hast a right, brother man! to expect progress,—daily conquest over constitutional infirmity, bad habits, vicious tendency, outward temptation,—not perfection. Thou knowest not what war may be in those souls against sin. Frailty is ever more conspicuous than grace. Eyes are sharper for the detection of the one, than for the recognition of the other. Deplorable is it, that the light is not often superior to the darkness. Pity them, brother sinner! Thou needest pity for thyself. Pray for them. Pray for thyself, that thou mayest be a superior, a riper and a more symmetrical Christian than they.

Outward manifestation does not always indicate correctly inward state. The face may be placid,—joy frequently may play upon it, while there is storm and distress within. The countenances of others may indicate abandon to sin, recklessness, seeming insensibility to goodness, indifference to the right, pure and true, obliteration of moral distinctions, defiance of God as well as of men,—madness may be in their hearts (Ecc. ix:3); yet the poor souls may not be utterly abandoned, may be much nearer to the gates of Heaven than is supposed,—than when sunk in

apathy; yet it must be added, they may be near as possible to Gehenna. The soul, wreck though it be of former vigor, roused and stimulated by the grace of God, may be striving to take upon itself the complete panoply, in order to effectually resist. This gust of passion, this bluster and bravado, this hurly-burly of depravity may be the effort to cover up from observation the inward storm. Thus are souls masked in the tragedy of life. Pity them, brother! They need thy sympathy. Heaven weeps and watches.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

And judge none lost, but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.

O soul! tried with these base counterfeits, with hypocrites in profession and practice, perhaps thou mayest be conscious thyself of the frailty of thy heart. Suffer plain dealing with thee. If thou art honest thyself, endeavoring to "keep the commandments" unaided, look to the Spotless One,—turn away from the contemplation of these miserable, unsightly abortions of the "new birth," these moral putrescences, these offenses that smell rank to Heaven, to feast thine eyes on Him. He is true, though all men are liars. And many of His disciples, though some of them follow Him afar off, endeavor to keep near Him. True: some of them halt and stumble sometimes.

But up they are hobbling again. Pity them in their weakness and infirmity. Perhaps thou art stronger constitutionally than they; less beset by the machinations of the Enemy; hast a sounder body, less vitiated by ancestral or self-corruption; hast a brain better poised—unmaddened by appetite or passion. Thou hast, perhaps, an intellect superior, perception keener,—able to discriminate more correctly, more refinedly between right and wrong; hast enjoyed more light, been placed in circumstances less conducive to temptation. If so, thank God for His providence and grace which have made thee to differ, and remember,—fail not to remember, to whom much is given, of them much will be required. Lend thy weaker brother of the human family a helping hand; speak to him a cheering word if he is a professed believer and thou art not; if he evince by the revelation of act and motive, that he is doubtless a wolf in sheep's clothing,—an angel of evil clad in garments of light; unfrock him of his disguise, exposing him in his true likeness, hideous and foul. If thou art thyself a defier of the prohibitions of the Decalogue, Godless and God-defiant, how canst thou raise thy voice against their abominations, until thou first dost repent of and reform from thine own? First let thyself be healed, and then canst thou come with propriety to clamor for the purification of others and to wail over their short comings,—their sins of commission and omission, their positive iniquities. One-twelfth of the original band was a traitor, and one of the remaining eleven went close to the verge of perdition. He had been a poor fisherman of Galilee,—impetuous, im-

pulsive, self-willed. Many a time, doubtless, before his call, he had sworn terribly in his vocation when he had toiled all night and "caught nothing"—did not "succeed" in business; in an evil hour, under the stimulation of the Adversary who desired to sift him as wheat, the bad habit returned and o'er-mastered him. There be some traitors in these days,—perhaps one-twelfth of the number of disciples, perhaps more. There be many Peters who have denied Christ on many occasions, and ratified their perjury by oaths when left to themselves, and the Devil entered in and took possession. Yet they may be Christians, and after their denial and perjury, perhaps may have gone out and "wept bitterly,"—then returned contrite to the feet of the Saving One, out of trial having become strong and sturdy—the most efficient of disciples. "This unworthy hand," "this unworthy hand," cried Cranmer, as he held it out to be consumed in the flames,—that hand which had once signed the recantation of the faith he had professed. Though it is possible, that one may "give his body to be burned" and yet not be saved; yet it is likewise possible, "they may sit in the orchestra and noblest seats of Heaven, who have held up shaking hands in the fire."¹

How much, preventing God,—how much I owe
To the defences Thou hast round me set!
Example, Custom, Fear, Occasion slow,—
These scorned bondsmen were my parapet;
I dare not peep over the parapet,
To guage with glance the roaring gulf below,—
The depths of sin to which I had descended,
Had not these me against myself defended.²

1. Sir Thomas Browne.

2. Herbert.

Now: though there may not be absolutely so much corruption among modern religionists under the Gospel, as there was among the ancient under the Law; still, relatively, with respect to the vivid and accumulated light of the Christian era, is there not reason to fear, there is as much?¹

The stirring zeal of missionary portions of American churches for the evangelization of the heathen abroad, and the spiritually destitute at home,—becoming more and more intense for the last half century; the establishment and munificent sustentation of eleemosynary institutions all over the land for the relief of the needy and the outcast; the organization since 1884 of more than a thousand Young Men's Christian Associations,—one-third being in the United States, which have taken up as a specialty the work of practical Christianity,—the erection of so many commodious edifices for their homes, and as grand centres, like Farwell Hall in Chicago, from which issue, day and night, myriads of influences for the Christianization of communities near and far, are significant indications,—like the succulent branch and tender leaf of the Fig Tree, that summer is near.

But other facts cannot be forgotten.² Twenty-five

1. The practice of the church of Christ on earth for a thousand years has been simply infernal. I know what I say, I speak no hasty words. I declare that through long periods, the characteristic actions of the organized external churches of the Lord Jesus Christ have better befitted the administrations of devils, than of men.—*H. W. Beecher.*

2. Sir John Hawkins—the man-stealer, brought a cargo of human flesh to the West Indies in 1564, in a ship named *Jesus*, and at-

years only have passed since several millions of men, women and children, by Presidential proclamation, emerged theoretically from the foulest oppression known in history. Church members were, proportionably to their numbers, as large participants in it as those who make no profession of Christianity. For many years the churches North either sanctioned, connived at or neglected to rebuke it,—to cry aloud, as it ought and was bound, against it. The consciences of large portions of the people were roused through the fidelity of a few; yet there was not power nor numbers sufficient to induce the churches or the nation to repent of, and to abandon it voluntarily. God in His providence would endure it no longer. He forced into conflict issues and interests, in the midst whereof it was suddenly destroyed. This is rapid, revolutionary progress in the right direction. Yet it cannot be forgotten, that up to 1862, merchandise of men, women and children, with its sequent inherent cruelty, was legalized, was practiced, sanctioned, tolerated, connived at or unreproved by a majority of the churches in the Great Republic of the world, from its foundation,—even Northern ones, with comparatively few exceptions, having failed to bear their testimony against it;—that nation which professedly became a refuge for the oppressed and outcast of all other nationalities,—the missionary base

tributed his success to “ Almighty God,” “ who never suffers His elect to perish.”

“ *John the Baptist*” was the name of a vessel in the same expedition under the command of David Carlet.—*Froude's History of England.*

for the evangelization of the heathen; and finally, that it was not brought to an end through voluntary abandonment by the guilty participants, nor by the people of the North, even if it was generally desired, but by the abrupt providence of God. All this while, these bodies of professed Christian believers were fervent in missionary zeal for the salvation of sinners at home and abroad. Rotten as was Hebrew society, it tolerated no such system as this. The diabolic spirit has not been entirely exorcised. The infernal snake of oppression and rebellion has been scotched, not killed. It ever and anon thrusts up its hateful head.

In 1862-3 the Clergy of all denominations in the Confederate States of the South, through their representatives called together in Richmond for that purpose, issued an "ADDRESS TO CHRISTIANS THROUGHOUT THE WORLD,"¹ sending it out from London. In it they "*testify in the sight of God, that the relation of master and slave among us*" "*is not incompatible with our holy Christianity.*" They enter "*solemn protest on the part of the people of God throughout the world, against the Proclamation of the President of the United States seeking the emancipation of the slaves of the South.*" They declare: "*Let it go forth from our lips while we live; let it be recorded of us when we are dead; that we,—ministers of our Lord Jesus Christ and members of His holy Church, with our hands upon the Bible,*" "*call Heaven and earth to record, that in the name of Him whose we are and*

1. A copy of this astonishing circular is in the possession of the author of this volume.

whom we serve, we protest!" "For all that we say, we are willing to be judged by succeeding generations and to answer in that day when the secrets of all hearts shall be made known." They add: "Our President (*Jefferson Davis*), some of our most influential statesmen, our commanding General (*Lee*) and an unusual proportion of the principal Generals, as well as scores of others, are prominent and, we believe, consistent members of the church.." "Thousands of our soldiers are men of prayer." They compute the number of their church communicants to be 2,050,000—"little more than one-third of the adult population," 1,550,000 of them being white, colored about 500,000. This address is signed by some twenty-five of the leading D. D.s, College Presidents, Theological Professors and Editors of the Baptist Church; twenty-five of the Bishops and D. D.s, Professors, Presidents, Editors of different branches of the Methodist Church; nearly fifty of like dignitaries in the Presbyterian, United Synod, Associate Reformed, Cumberland Presbyterian, Lutheran, Disciples and German Reformed; representing, they say, "every accessible section of the Confederacy, and nearly every denomination of Christians."¹

If it was possible for the large majority of churches in these United States, from the foundation of the

1. The names of the signers individually, and their ecclesiastical positions, all appear in this printed circular. Many of them, perhaps the largest portion of them are now living, and doubtless are in the same ecclesiastical vocations. Who would care to be ministered to spiritually by them, unless they had recanted the above "deliverance?"

Government to the decree of emancipation in 1862-3 forced in order to save the life of the nation,—if it was possible for them to be guilty in legal or social participation of such oppression,—to live ecclesiastically or individually without solemn and constant protest against it; may it not be possible, that there yet remain public and private wrongs—not yet fully realized,—to be repented of, faithfully testified against, and to be redressed?

The roving aborigines of North America could not justly claim to be owners in fact, or lessees from God of more land of that continent than was necessary for their subsistence. Yet English colonists at the first recognized their claims, or deemed it politic to do so. The United States have been guilty of bad faith to them. Administrations made treaties, in which they pledged the nation to pay annuities, to support schools, to furnish mechanical and agricultural implements, and the necessities of life for the surrender of their claims. But little of these appropriations, deemed equivalent for what was obtained, reached these trustful in a nation's honor. Said General Garfield: "I speak what I know, when I say that of every dollar appropriated by Congress for the Sioux during the last ten years, eighty cents have been stolen—only twenty cents reaching the Indians." That was not the worst feature in their treatment. They were plied with whiskey; their wives and daughters were debauched; they were bullied and plundered and slain on the slightest provocation; the legitimate fruits ensued,—horrible massacres, with constant apprehension of protracted harassing war.

True: the Government at a late hour has nobly been endeavoring to make amends for duties neglected, and for wrongs inflicted, by the institution of Peace Commissions. The effort, as always is righting of wrong-doing, is successful.

Notwithstanding these facts, many, some professedly Christian people clamor for their indiscriminate extermination as the only possible solution of the problem: *What shall be done with the Indians?* That the lawless and the atrocious should be adequately punished, there can be no question. But there should have been discrimination between the innocent and the guilty. The Col. Chivington who treacherously massacred four hundred defenseless women and children, after having pledged their protection, was a Methodist preacher. Indian haters shut their eyes to the fact, that God made of one blood all nations of the earth,—of which great family the Indian is one;—that they are men with the natural appetites, passions and vices of white men,—neither better nor worse by nature, to be commended and rewarded for just deeds, and to be adequately punished for crimes, but never the innocent for the guilty, and only after a legal trial; that God Manifest came to save them as all other praved men; that they are as susceptible to righteous treatment, to the influences of the Spirit of God, as are Chinese, Japanese, Hottentots, or South-Sea Islanders; that the experiment long since was tried, proving an eminent success; that at the close of the seventeenth century, in New England, thousands of them were converted; that there were churches, schools composed entirely

of them, into whose dialect through the indefatigable toil of devoted missionaries, the Bible and Hymn Books had been translated. What the Spirit of God then achieved, in answer to prayer and in conjunction with unremitting effort, is possible even now as then. The same Gospel which has tamed, revolutionized, disenthralled, reconstructed, regenerated and sanctified barbarians the most savage, the cruel and blood-thirsty in all ages, such as Karen Ko Thah Byu, or the African Africander, confessed murderers of scores, is potent still to seize hold of and to reconstruct these "red devils," to transform them into humble, peaceable, even lovely disciples of the Lord Jesus Christ. Dost thou doubt it? Then thou distrustest the brotherhood of men, and the omnipotence of Grace.¹

Christianity was introduced into England as early as the second century, and her people have been professedly, ever since, more or less under the regimen of its precepts. For three centuries the Protestant form of it has been dominant in her State and Church, and accepted by the people generally as the rule of life. What is the condition of her masses?

Said the London Quarterly Review: "In the sense Adam Smith uses the word poor, 'living from hand to mouth,' nine-tenths of the English people are poor.

1. Folks has said that there couldn't nothin' be made o' Indians, . . . but Parson Eliot he didn't think so. 'Christ died for them as well as for me,' says he; and "jist give 'em the Gospel, says he, and the rest'll come along of itself." . . . "All them Martha Vineyard islands turned Christians, and there was Indian preachers and Indian teachers. . . . But I tell you, boys, it took faith to start with.—*Oldtown Stories*.

. . . In the road which the English laborer must travel, the Poorhouse is the last stage on the way to the grave.””

Said Sydney Smith: “There is, no doubt, more misery and acute suffering among the mass of the people of England than there is in any kingdom of the world.”

Mr. Kay, who was commissioned by the Senate of Cambridge University to systematically and thoroughly investigate the social condition of the people of England, reported, that, “The poor of England are more depressed, more pauperized, more numerous in comparison with the other classes, more irreligious, and very much worse educated than the poor of any other European nation, solely excepting Russia, Turkey, South Italy, Portugal and Spain.”¹

It has been stated, that the Government, during seventeen years ending in 1848, had expended for the relief of pauperism in England and Wales alone, \$440,000,000, exclusive of amounts expended in the administration of the Poor Laws by the different Unions, and those contributed by societies and individuals,¹ yet the plague is not stayed, but continues to spread with virulence.

As a wealthy manufacturer in Birmingham remarked:—“the whole tendency of British legislation is to make the rich richer, and the poor poorer.”¹

In 1688, of a population of 5,500,000, 170,000 were land owners. In 1861, of 20,000,000 only 30,766 were such. Nine-tenths of Scot land is claimed by 1700

1. Quoted by Lester in “The Glory and the Shame of England.”

persons. Lester, after twenty-five years of investigation and thought, reiterates a remark he made at its commencement: "I would rather see the children of my love born to the heritage of Southern Slavery, than to the doom of the operative's life in England."

The appalling condition of England's poor is as concealed from the ordinary observation of travelers, as were the atrocities of American slavery in its time.

What must become of such a Government, of such political and ecclesiastical institutions,—State and Church interwoven? of such nobility—so named, of such privileged classes who claim to own by inheritance the great bulk of the land itself,—who hold, by virtue thereof, most of the places of power and trust? —of ecclesiastical dignitaries of the Established Church, the support of which, it is stated, costs the Government \$50,000,000 per annum?

Even the Empress herself, though exemplary in domestic relations, is ever gathering,—accumulating treasures,—heaping up, ever heaping up upon the massive pile,—hoarding in her avarice, instead of distributing to the crying necessities of millions of her subjects,—intending, doubtless, to leave her material accumulations, landed estates as well as money, to her children, the sons being profligates. What a spectacle is this! Who will not tremble, when he considers that God is just, and that He is espouser of the worthy poor? Jer. v: 9, I Thess. iv: 6.

If Christianity has not been able for so many centuries, especially the last three, to purify the Church as well as the State; if the upper classes, under the professed recognition of Christianity as the rule of

their lives, are richer and more powerful, while the lower have become poorer, more depressed and abject; can there be surprise, that the confidence of very many thoughtful ones,—having hitherto regarded Christianity as the forlorn hope of rescuing humanity from its natural gravitation downward,—all other previous and present religious systems having failed to stay it,—wavers whether it is adequate for the supreme task, and awaits some new dispensation from the Almighty for the rescue, or the alternative violence and anarchy that must, sooner or later, ensue?

“How long, O Lord!” Thou alone canst transform, reconstruct and save! Thou canst do it in a day or an hour! The question is, whether Thou wilt consummate it through the tardy process of gradual reform, or by the sudden quake of revolution,—the upheaval of society, the disintegration of all governments and political institutions that disregard the cries of the poor and the oppressed.

Do the shadows of political or social avengers stalk before? Of what—premonitory, is this rumbling?

What is this, the sound and rumor? What is this that all men hear,

Like the wind in hollow valleys when the storm is drawing near,
Like the rolling on of ocean in the eventide of fear?

’Tis the people marching on.

Many hundred years passed over, have they labored deaf and blind;

Never tidings reached their sorrow, never hope their toil might find;

Now, at last, they’ve heard and hear it, and their cry comes down the wind;

And their feet are marching on!¹.

i. William Morris.

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson*.

On those roads whose capital stock has been watered by the issue of additional stock and scrip dividends, everything is made subservient to the one necessity of securing sufficient net earnings to pay the promised per cent. on these illegal issues. Not only are the charges of transportation advanced; but the expenses of the road are curtailed. First class men, unwilling to give their service at less than their fair market value, are replaced by ignorant and inferior who contract to do double duty for half wages. A brakeman is discharged here, and a flagman there; passenger-trains are permitted to make up lost time by running at full speed over drawbridges.—*Rufus Hatch*.

How the Moth-kings lay up treasures for the moth, and the Rust-kings, who are to their peoples' strength as rust to armor, lay up treasures for the rust; and the Robber-kings,—treasures for the robber; but how few kings have ever laid up treasures that needed no guarding,—treasures, of which, the more thieves there were, the better. . . . who has also devoted the powers of his soul and body, and wealth, and place to the spoiling of homes, the corruption of the innocent, and the oppression of the poor; and has, at this actual moment of his prosperous life, as many curses waiting round about him in calm shadow, with their death's eyes fixed upon him, biding their time, as ever the poor cob-horse had launched at him in meaningless blasphemies, when his failing feet stumbled at the stones, . . . the idea that everything should "pay" has infected our every purpose so deeply, that even when we would play the good Samaritan, we never take out our two-pence and give them to the host, without saying, "When I come again, thou shalt give me four-pence." . . .

Why is one man richer than another? Because he is more industrious, more persevering, and more sagacious? Well, who made him more persevering, and more sagacious? That power of endurance, that quickness of apprehension, that calmness of judgment, which enable him to seize the opportunities which others lose, and persist in the lines of conduct in which others fail—are these not talent?—are they not in the present state of the world, among the most distinguished and influential of mental gifts?—*Ruskin.*

There is Wall Street thundering on, and there are men there who are going through all these courses; and is there nothing that shall speak of it? O thou stone-front and high-lifted steeple—carrying on it the Cross! O Trinity look down on the street. Is there no word that shall come from this cold and heartless stone? Shall men, looking up at thy majestic beauty, think nothing of God, and nothing of holiness, and nothing of Him that hung upon that gilded cross?

A man whose opportunities, whose education, whose providential mercies have lifted him into strength and amplitude of means, and who employs the regality of God's bounty—his own reason, his own executive skill, his own genius and accomplishments, all his means and treasures—only to wrap himself round and round with the silken, soft web of selfishness—if he is not damnable, none is.—*H. W. Beecher.*

Selfishness is the law, and success the Gospel of the millions whose noise fills the day here, as it were with the groan of an earth-demon. Nobody cares, nobody hears, if any voice is raised but the voice of the market, and the song of pleasure.—*Cor. Chicago Tribune in New York City.*

Let a man attempt to carry into business fellowship the principle of exact and unwavering honesty; to go by that against all bribes of gain and advantages to buy and sell; to manufacture; to offer and accept and fulfill contracts; to make every advertisement tell the exact truth, and every label a true rescript of the goods it covers—how far would he go without finding that he was out of place, and by anticipation out of date? Who would be his partner? would hire him as a traveling agent? would bid for him as a chief salesman on the floor of the ware-room?—*A. L. Stone, D. D.*

Men in different occupations and in different places—men naturally conscientious, who manifestly chafed under the degradations they have submitted to, have one and all expressed to me the sad belief, that it is impossible to carry on trade with strict rectitude. Their concurrent opinion, independently given by each, is, that the scrupulously honest man must go to the wall.

The uniform testimony of competent judges is, that success is incompatible with strict integrity. To live in the commercial world, it appears necessary to adopt its ethical code; neither exceeding nor falling short of it—neither being less honest or more honest. Those who sink below its standard are expelled; while those who rise above it are either pulled down to it or ruined. As in self defence, the civilized man becomes savage among savages; so it seems, that in self defence, the scrupulous trader is obliged to become as little scrupulous as his competitor. It has been said, that the law of the animal creation is—"Eat and be eaten," and, of our trading community, it may be similarly said that its law is —cheat and be cheated. A system of keen competition, carried on as it is, without adequate moral restraints, is very much a system of commercial cannibalism. Its alternatives are—use the same weapons as your antagonists, or be conquered and devoured.

There is no good reason for assuming that the trading classes are intrinsically worse than other classes.

Consider well the endowments of laborers,—their capacities, affections, tastes, and the vague yearnings to which they give birth. Think of him now with his caged-up desires doomed to a daily, weekly, yearly round of painful toil, with scarcely any remission but for food and sleep. Observe how he is tantalized by the pleasures he sees his richer brethren partaking of, but from which he must be forever debarred. . . . Remember that he has nothing to look forward to but a monotonous continuance of this till death. . . .

We cannot understand another's character except by abandoning our own identity, and realizing to ourselves his frame of mind, his want of knowledge, his hardships, temptations, and discouragements.—*Herbert Spencer*.

. . . You would be indignant if you saw a stranger walk into a theatre or a lecture room, and calmly choosing the best

place, take his feeble neighbor by the shoulder, and turn him out of it into the back seats, or the street. You would be equally indignant if you saw a stout fellow thrust himself up to a table where some hungry children were being fed, and reach his arm over their heads and take their bread from them. But you are not the least indignant, if when a man has stoutness of thought and swiftness of capacity, and instead of being long-armed only, has the much greater gift of being long-headed—you think it perfectly just that he should use his intellect to take the bread out of the mouths of all the other men in the town who are of the same trade with him; or use his breadth and sweep of sight to gather some branch of the commerce of the country *into one great cobweb, of which he is himself to be the central spider, making every thread vibrate with the points of his claws, and commanding every avenue with the facets of his eyes.*—Ruskin.—*The Spirit of Trade.*

His talk is fine, and his theories do him honor; but when he comes to act as a man, when he comes to exhibit what he is as well as what he thinks, it is too commonly found, that four months of the rule of so-called philosophers and philanthropists are enough to make common men sigh for their old Bourbons and Bonapartes. Robespierre, anarchist and philanthropist, Frederick of Prussia, despot and philosopher, were both bitter and vitriolic natures, yet both in their youth exceeded Exeter Hall in their professions of universal beneficence, and evinced in their rants, not hypocrisy, but self-delusion. Frederick, indeed, wrote early in life a treatise called “The Anti-Machiavel, which was,” says his biographer, “an edifying homily against almost everything for which its author is now remembered among men.”—Whipple.

Perhaps he has a favorite or an only son, for whom he destines, with the rest of his treasure, that portion which God was demanding. . . . Suppose, that this son is a man of sensibility and deep reflection. Then, his property will often remind him of his departed father. And with what emotions? This, he will say to himself, was my father’s god. He did, indeed, think much of me, and of securing for me an advantageous condition in life, and I am not ungrateful for his care. He professed also not to be unconcerned for the interests of his own soul, and the cause of the Savior of the world. But alas! it presses on me with irresistible

evidence, that the love of money had a power in his heart predominant over all other interests. . . . Whither can a soul be gone that had such a religion? Would he that acquired, and guarded even against the demands of God, these possessions for me, and who is thinking of them now as certainly as I am thinking of them, oh! would he, if he could speak to me while I am pleasing myself that they are mine, tell me that they are the price of my father's soul?—*John Foster*.

He may prepare a plan of his life at thirty, on the theory that this world, with all its treasures, is a sort of big sweet orange he can suck with endless gusto, and then give Lazarus the skin. . .

Or he will make ready for the life to come, by saying prayers, going through motions, making professions, shirking responsibilities, and worrying down doubts, and pampering a minister. . . .
—*Robert Collyer*.

The track of his life was strewn with crushed and cast-off loves, like orange-peels thrown away after he had sucked out all the sweetness. Great and lustrous like an iceberg, floating deep and towering high, moving majestic with the strength and swell of the ocean, effulgent in the sunshine, a mountain of light, but also a mountain of ice.—*Goethe*.—*Sam'l Harris, D. D.*

His great success in life was as a political manager. He was a man who always worked in the dark, and who was full of secrets,—taking one into a corner and whispering to him, as if he were his dearest friend, what he does not wish the world to hear. He does everything by indirection. If there are two ways to do a thing,—one a frank and manly way, and the other a sly and stealthy way,—he will choose the latter.—*C. W. Field on a Politician*.

They were Old Testament men, and Old Testament men believed in stones. They would, in a moment, answer an idea with a stone, and cleave down erratic thinkers with the edge of the sword.—*Ecce Deus*.

Not worse than men commonly are—rather the contrary; men who professed in a full, or somewhat more than a full measure, the religious, moral and patriotic feelings of their religious time and people: the very kind of men who, in all times, our own in-

cluded, have every chance of passing through life blameless and respected.—*Mill.—Liberty.*

By the fault of its representatives, the very religion which had taught the world the ideas of humanity and right, came to be regarded by liberal spirits as the very foe which they must first conquer in their work of vindicating principles which itself had first proclaimed.—*Religion and the Reign of Terror.—Pressense.*

When a human being . . . is made a new creature in Christ Jesus, he does not get rid of his old natural disposition and temperament, nor of the training of all his life hitherto: . . . still more, those special bents and peculiarities of thinking, feeling and liking which make the man's idiosyncracy, his special temper and disposition,—remain in him in a very great degree.—*Thoughts of a Country Parson.*

How can we know what humility and love there are in the hearts of those you call Pharisees; how they weep in secret over the infirmities you despise; how much they have to overcome; how, perhaps, the severity you dislike is only the irritation of a heart struggling with its own temptations, and not quite succeeding?—*Diary of Kitty Trevylyan.*

They wanted to stereotype the form of religion. . . . Souls that had shrunk away from all goodness and nobleness, and withered into the mummy of a soul. They could jangle about the breadth of a phylactery. They could discuss, as if it were a matter of life and death, ecclesiastical questions about tithes. They could decide, to a furlong, the length of journey allowable on the Sabbath day. But they could not look with mercy upon a broken heart, pouring itself out to God in His temple; nor suffer a hungry man to rub an ear of corn on the Sabbath; nor cover the shame of a tempted sister or an erring brother.—Men without souls, from whose narrow hearts the grandeur of everlasting truth was shut out.

The Scribe was a man who turned religion into etiquette.

The reaction from superstition is infidelity. The reaction from ultra-strictness is laxity. The reaction from Pharisaism was the Sadducee. And the Sadducee, with a dreadful daring, had had the firmness to say: “Well, then, there is no life to come. That is settled. I have looked into the abyss without trembling. There

is no phantom there. There is neither angel, spirit nor life to come. And this glorious thing, man, with his deep thoughts and his great, unsatisfied heart, his sorrows and his loves, God-like and immortal as he seems, is but dust animated for a time, passing into the nothingness out of which he came." That cold and hopeless creed was the creed of Sadduceeism.—*F. W. Robertson.*

Among the Pharisees were some of the noblest men,—were the Puritans of the Jews in contrast with the heathen,—shone like stars in the firmament. . . . Relatively to other men, they were superiors; to Christ, were low and even despicable;—chief sins were selfishness, bigotry and narrowness in religious duties and views; . . . had no true pity and humanity in their religion; had worshiping qualities, sentimentality, but no humane ethical emotions; . . . confounded religion itself with the instruments or institutions. . . . They said: "There is a man of great power, and we must see whether we can bring him to our side and use him." . . . "If this man is with us, we are for him; if not, we are against him." . . . The president of a Theological seminary says: "This seminary was endowed for the purpose of preaching the true doctrine. Whoever opposes this seminary opposes the true doctrine." The president of a Tract society says: "This society is to diffuse a pure Gospel; and anything that breaks up this society is an obstacle in the way of the diffusion of a pure Gospel. . . . Men say: "The church is the grand pillar of religion; and if you destroy the church, religion will be destroyed. . . . Now churches, and seminaries, and Christian institutions of all kinds are only feet with which religion walks.

A man may be so strict that he shall keep Sabbath day like a Pharisee and a Puritan; may pray so that there shall not be an unperfumed hour through the day; a man may keep angels busy carrying up his prayers; a man may be so zealous and so active that there shall not be a neglected street that his enterprise shall not rake and search; and yet he may not be a growing Christian.—*H. W. Beecher.*

They compass sea and land, not to make followers of Christ, but followers of their sect. They overlook the heart, that they may rectify the head; and make Christianity, not a vital, inward,

efficient principle, expressed in increasing conformity to Jesus Christ, but a dry, cold, barren system of modes and speculations.

. . . There is also a zeal which is the base-born progeny of pride and ambition. It is ever busy and active, for it loves to be seen and heard, and to acquire influence in the church. It is greedy of services which draw attention, and seeks to heighten itself by casting severe reflections on the lukewarmness of others.

—*W. E. Channing.*

Ecclesiastical ambition is the most devilish of all, for it perverts a more interior and more sacred principle than any other, appears always in sanctimonious guises, and secretes a more specious and deadly poison.—*The Heart of Christ.*—*Sears.*

Sympathetic characters, left uncultivated and given up to their sympathetic instincts, are as selfish as others. The difference is in the *kind* of selfishness: theirs is not solitary, but sympathetic selfishness: *l'egoisme à deux, à trois, or à quatre;* and they may be very amiable and delightful to those with whom they sympathize, and grossly unjust and unfeeling to the rest of the world. Indeed, the finer nervous organizations, which are most capable of and most require sympathy, have from their fineness so much stronger impulses of all sorts, that they often furnish the most striking examples of selfishness, though of a less repulsive kind, than that of colder natures.—*Mill.*—*Nature.*

So through all phases of existence, to the smallest details of common life, the beautiful character is the unselfish character. . . . The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.—*Froude.*—*Science of History.*

There is many a Godless man this day, who is encouraging himself in the way to ruin and perdition, by thinking of some foolish or sinful word or deed of a professing Christian.—*Thoughts of a Country Parson.*

The hireling preaches because he is paid for it; but he practices not. And were his stipend withdrawn, how quickly would he withdraw himself from the pulpit which groans under his heartless exhibitions! In that pulpit he assumes a ministerial air, and his face is clothed with solemnity befitting the occasion. He will also insist on the externals of the sect to which he happens to be-

long. . . . He is ambitious, avaricious and passionate. He is a stickler for the respect due to his rank. He indulges in the same kind of recreations and amusements as others. . . . He is a hireling minister; he cares not for the sheep; his only care is for the fleece; and dying thus impenitent, unabsolved, he must sink beyond redemption.—*Dr. A. Judson on the Ordination of Osgood in Burmah.*

His face was a part of his stock in trade, and he understood the management of it remarkably well. He knew precisely all the gradations of smile which were useful for accomplishing different purposes. The solemn smile, the smile of inquiry, the smile affirmative, the smile suggestive, the smile of incredulity, and the smile of innocent credulity, which encouraged the simple-hearted narrator to go on unfolding himself to the brother, who sat quietly behind his face, as a spider does behind his web, waiting till his unsuspecting friend had tangled himself in incautious, impulsive, and of course contradictory meshes of statement, which were, in some future hour, in the most gentle and Christian spirit, to be tightened around the incautious captive, while as much blood was sucked as the good of the cause demanded.—*Dr. Packthread in Nina Gordon.*—*Mrs. Stowe.*

The cost of the various Indian wars of the past forty years was: Black Hawk war, 400 lives and \$5,000,000; Seminole war, 7,500 lives and \$100,000,000, only 1,500 of the Indians being warriors; with the Creeks and Cherokees, \$1,000,000; the Sioux war of 1862, 300 lives and \$40,000,000; the Cheyenne war, in 1867, 300 lives and \$12,000,000; the Indian troubles on the Pacific slope for the last twenty years, \$300,000,000; against the Navajoes, \$30,000,000; the whole troubles in New Mexico, of which the last item forms part, \$150,000,000.

Neither an individual nor a nation can ever commit the least act of injustice against the obscurest individual without having to pay the penalty for it.—*Thoreau.*

— Still insensitive to the last appeal of their greatest living statesman. “For England it is a question of shame and dishonor, and to cast away shame and dishonor is the first business of a great nation.”—*Gladstone’s Manifesto against Coercion of Ireland, April 9, ’87.*

The Savior's discourses were all directed to the individual. Christ and his Apostles sought to impress upon every man the conviction that he must stand or fall alone;—he must live for himself, and die for himself, and give up his account to the omniscient God as though he were the only dependent creature in the Universe. The Gospel leaves the individual sinner alone with himself and his God. . . . He has nothing to hope from the aid and sympathy of associates.—*Daniel Webster.*

Christ took the individual Israelite by himself apart, made him listen for the voice of his conscience, and said to him, in effect, “If every one would mend one, we should have a new world.”—*Literature and Dogma.*—*Arnold.*

All virtue lies in individual action, in inward energy, in self-determination. There is no moral worth in being swept away in a crowd, even towards the best objects.

One of the strongest features of our times is the tendency of men to run into associations, to lose themselves in masses, to think and act in crowds, to act from the excitement of numbers, to sacrifice individuality, to identify themselves with parties and sects.

The writings which have quickened, electrified, regenerated the human mind, did not spring from associations. . . . Associations are chiefly useful by giving means and opportunities to gifted individuals to act out their own minds. A missionary society achieves little good, except when it can send forth an individual who wants no teaching or training from the society, but who carries his commission and chief power in his own soul.—*Dr. Channing.*

Every organization is the representation of an idea; . . . never or rarely has been faithful in its application.—*Wendell Phillips.*

The object “toward which every human being must ceaselessly direct his efforts, and on which especially those who design to influence their fellow men must ever keep their eyes, is the individuality of power and development.”—*Humboldt.* *Quoted in Mill on Liberty.*

CHAPTER VI.

THE INDIVIDUAL AND THE SOCIETY.¹

And He called to Him the twelve and began to send them forth by twos.—*Mark vi:7.*

As a traveler about to leave his home, committing authority to his servants,—giving to each one his work, commands the porter to watch.—*Mark xiii:34.*

He gave . . . to each one according to his individual ability. . . . Be occupied in business till I come.—*Matth. xxv:15,* *Luke xix:13.*

And Jesus having come spoke to them, saying: All power in heaven and on earth was given to Me. Going therefore, disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold, I am with you alway, unto the end of the world.—*Matth. xxviii:18-20.*

And Paul, having selected Silas, departed, having been committed to the grace of God by the brethren.—*Acts xv:40.*

Jesus failed not to avail Himself of opportunities to impress masses of men in large cities, or on thorough-fares, as they thronged about Him; but His primary and direct aim was to reach individuals in personal contact. His pithiest, weightiest, most impressive utterances were elicited in such interviews. His followers, therefore, should seek not only to

i. The substance of this chapter was published in pamphlet form just before the Great Fire in Chicago October, 1871. Most of the edition was consumed in that fire.

reach the minds, the consciences, the hearts of assemblies on Seventh-day, and other special occasions, but to touch felicitously, Christianly, individual souls every day.

True: men exist, and must act in society for many common interests and ends. The common weal and the individual interest are, respectively, the centripetal and the centrifugal forces of the social system. The first duty of the individual is to God and self, then to others. But certain material, political, social and spiritual ends cannot, or as well be wrought by individuals working singly, as in union with others. In such cases, associated work will be more efficient and economic. Hence, the political and Christian uses of nations, states, parties, communities and societies. History evidences, that men commonly and disastrously abdicate their individual personal sovereignty,—rarely assert and maintain it, becoming the supple and the servile instruments of others, pliantly suffering it to be merged,—apparently lost in the combined sentiment and action. Individual responsibility cannot be lost in such social amalgamation of creed and conduct. Each one must answer for one's self. To each one is a talent. To each one is its accountable use. Nations, communities answer for themselves at the bar of human history;—the individuals of them,—directly to their Maker.

Jesus commissioned His disciples to evangelize the world. Whether they, who at the first were thus impressively addressed and solemnly charged, were an ecclesiastical organization, through which, successors—single churches to the end of time would come

to be like commissioned; or, whether they were an unorganized company of believers, cannot be determined from the sacred record. The specification by Jesus of the *ἐκκλησία*,—church, assembly, company,—in the eighteenth of Matthew, as the last resort, the ultimate tribunal for investigation and adjustment, when alienation and difficulty had arisen between brethren, and the use of the same term in the declaration to Peter, Matthew xvi., seem to recognize the prior existence of such organization. Others think, that such technical *ecclesia* was not known until after the Ascension: that the directions given were merely such general prescriptions as the Great Teacher might naturally give for the regulation of the personal intercourse of His disciples with each other,—having made Love the test of discipleship and the basis of all His requirements: that the term *ecclesia* was not employed by Him in the sense to which it came subsequently to be restricted in the New Testament, but in its ordinary acceptation of an affiliating company—assembly; that these organized bodies grew out of the social and the elective tendencies, the spiritual necessities of renewed natures, rather than from oral or written prescription: that in every community where the Word of Jesus prevailed and converts were made, His disciples would, thus prompted, naturally come together to sing His praises, to supplicate His divine direction, and as a perpetual reminder, to celebrate as He enjoined the Memorial Supper: that the inspired apostles found it necessary, for the sake of order and purity, to prescribe rules for the constitution and regimen of these bodies of believers.

It is questionable, whether churches as now constituted, even the most independent, though orthodox in creed, are the proximate reals of the Ideal in the mind of the Founder. Those which existed in the first settlements on the New England coast, when to no single person as preacher, teacher, pastor or ruler was entrusted such ecclesiastical preeminence, seem to have come nearer to the Ideal of the Master. Paul's Church Manual declares: "But unto each one of us was the grace given according to the measure of the gift of Christ.—He gave some to be apostles, and some prophets; and some evangelists, and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Eph. 4: 7-12. The office of ruler is not found in the specification. In I Cor. xii: 28, the apostle enumerates eight specific offices, or spheres of church work, to fill which, "God hath set," (constituted) as many members of the church. The seventh rendered "governments" in the old and new versions, means, in the original, simply superintendents or directors,—such as would be considered in our day as good business brethren. A pastor, indeed, must be one who "*rules* well his own house, having his children in subjection with all gravity," as a qualification for "taking care," or superintending, (not ruling) "of the church of God." I Tim. iii: 4, 5. It is true, "elders" are frequently referred to in some of the Epistles, as if they designated a special class of officers in the primitive churches; but it is believed that the original word was used simply to designate the *seniors*,—the aged among the laity or the clergy,

as entitled to special respect from their age,—therefore experience. The term in I Tim. v:17, as also, its cognates in I Tim. iii:4-12, and in Rom. xii:8 might be more correctly translated superintend, supervise, oversee: that is, let the senior or the older who be wise in the administration of temporal or spiritual affairs in their own homes or the church “be counted worthy of double honor,” “especially those who labor in the word and in teaching;” so that it will be seen from the structure of the verse, the injunction is not confined to the seniors in the ministry, but that it includes also the seniors among the laity. If one is a “ruler,” so is the other. Paul is referring to qualifications or characteristics, not to office.

In some denominations, legislative and executive authority is vested in a few, and those—clergymen who are supposed to embody superior talent, wisdom and piety. At elections for such positions, there is a clerical scramble for them, preceded, sometimes, by electioneering that would equal the adroitness and unscrupulousness of secular politicians. It is assumed, that the individual churches or societies are not competent to rule themselves or to know their own wants. These few bishops or elders select pastors, formulate rules of church government, arraign, try and discipline offenders; in important convocations for the evangelization of men, deny to the common membership the vote. Thus, the development of the single churches and their individual members is repressed. For such procedure, there is no warrant or precedent in the Scriptures. The utterance of Jesus is decisive

in regard to it. The rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bond-servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. Matth. xx:25, Luke xxii: 25.

The brotherhood of many bodies of believers, from whose intelligence and piety, the ripe fruits of a matured and symmetrical Christianity are expected, deny to the sisterhood equality of participation in ecclesiastical transactions, and in the devotions of church life. By such denial, the right, responsibility and privileges of one-half, if not more, of these families of the Christ are ignored; their spiritual freedom, development and elevation repressed. Nearly three-fourths of the members of the Congregational churches at one time in Boston were females. The old leaven of heathenism is not yet thoroughly purged out from these Christian bodies. From them, the kingdom of Heaven is yet afar off. They have only partially seen its glory, beauty and strength. Until the churches and mankind are blessed with full and unrestrained development of women's gifts and graces, the manifestation of Christianity will be chiefly through one side of the human,—to that extent incomplete; and the love element,—more persuasive than logic, more efficacious in its influence upon the heart, than the presentation of the truth itself, will

be sadly absent from means and measures employed to Christianize the world.

The Friends in *worship*, not of course in every feature of teaching and practice; and the missions of the Young Men's Christian associations in *action*, seem to be the extant representatives of the primitive form and practice. The churches or the societies of the Pilgrim Fathers recognized several persons as teachers and guides according to their specific gifts. In churches thus organized and administered, one stood over against another to balance any undue assumption on his part, of possessing, through nature, education, or grace, a monopoly of all the varieties of ecclesiastical talent. Of course, with such counterpoise of gift and such counterbalance of authority and influence, there must have been more liberty of speech and action in church life than in our times,—not outside of it, since those who indulged in it, did it to the peril of their backs or their ears,—when one fallible, with a selected board of deacons or vestry men as lieutenants, is allowed, automatically to wield such a body, and to place undue stress upon the performance of certain external acts as tests of fidelity,—with no recognition of the prior and the superior behests of each individual conscience. Christianity is something deeper, broader than mere church-going on Seventh day or the First day, than public exhortation and prayer on a week day, than even in money-giving *so much per month*, and in being present at Communion seasons *so many times a year*, though these are important in their relations, and are indicative of God-loving, Christ-loving, soul-loving. They are sec-

ondary in importance however to some higher and more comprehensive things. The Christian disciple is called to liberty, and not to be put into an ecclesiastical straight-jacket. To develop the thought and its expression by Henry Ward Beecher,—churches are but hands and feet to take, help and guide one for usefulness to others, and to a happy entrance upon the celestial life.

Unfavorable comparisons have been made, or rather the facts themselves do make the comparison, between the work of churches and that of the various missions of the Young Men's Christian associations, through which thousands above the average of alleged conversions in the churches are rescued and professedly brought into the spiritual kingdom, at vastly less expenditure of material means; and their Head-quarters,—costly or humble, are open every day and night in the week for spiritual service and work, and not chiefly, on the First day.

But, in justice to the churches, it should be considered, that they are not merely and exclusively instrumentalities as soul-savers, but are also soul-culturers—which is not so demonstrative and summary work,—in numbers or results.

Jesus unquestionably commissioned disciples as individuals or as churches formal or informal,—not unbelievers—men in general, simply because it would have been irrational to commit an enterprise to those who had no faith or interest in it; who, therefore, were disqualified to embark in it. But in doing good to the bodies and souls of men, there cannot be any

monopoly claimed on the part of any sect, society, class, or order of men, or of all combined. Jesus forbade it. Mark ix: 38-39. Luke ix: 49-50. It is forbidden in the nature of goodness. The privilege is as free as air or sunshine, to believer and unbeliever alike. If any man is philanthropic, he is in sympathy with Jesus to that extent. Nor does it follow that those who are "without,"—the unevangelized, may not have responsibilities in this work; but because they would not have heart to take it up in consequence of their unrenewed state; because they would be destitute of grace precedent to faith,—the basis of all hope of success which originates, impels and sustains Christian action; because it would be spiritually impossible that such should enter upon it and persevere in it from Christly motives. They are indeed responsible for the destitution of that which they might possess, and therefore for all the good that might ensue from the possession.

Churches nor the members of which they are composed can do all the good necessary to be done in the world; and whatever societies outside of them—joint stock or eleemosynary, and their individual members—making no pretensions to be regenerate persons, or to be actuated by the purely Christian impulse,—whatever they can do to relieve the wants or to ameliorate the sufferings of others, it is their privilege and duty to do. Their benevolence,—philanthropy are noble; and so far as they have been originated by the love which Jesus prescribed, they are Christian. For illustration: The objects of the "Illinois Catholic Order of Foresters"—not a secret so-

ciety, as declared in its constitution, are truly noble and Christ-like, to the extent of their application. They are,—“to promote friendship, unity, and true Christian charity among its members—friendship in assisting each other by every honorable means in our power; unity in uniting together for mutual support in sickness and death, and in making suitable provision for widows and orphans of deceased members; true Christian charity in doing unto each other as we should like others to do unto us.”

Does not the organization of so many of them suggest to the Christian churches the query, whether they may not in cities be spending too much time, relatively, in the establishment of sectarian missions, in psalm singing, exhortation and experience telling, and not enough proportionally in ministering, not only to the souls, but to the bodies of the needy and the suffering poor—in seeking, searching for them? The Son of Man came to *seek* and to save the lost. Luke xix:10.

As to the lawfulness, consistency of the affiliation of Christians with organizations which claim to find their origin in the remote depths of antiquity; and which, as a condition of membership require the hiding of their transactions, and whatever light they have under a bushel, by oaths with severe penalties attached: the staple of whose exercises consist in drilling into the mastery of “degrees” of little if any practical utility; in the performance of fantastic ceremonies interlarded with the pronunciation of bombastic and obsolete phraseology; whose rites over the dead have a tendency to delude the living as to

their condition and destiny; a large proportion of whose funds are squandered in toggery, trinkets, and parades; whose benevolent feature of caring for the poor and the afflicted in their associated families alone, is, though a Christ-like work so far as it goes, after all, but the deed of a society for mutual benefit, not for general benevolence outside as well as inside of membership; there is reason to believe, that were Jesus now in the flesh, He would reiterate the injunction upon His disciples with respect to the *objectionable features specified*: “Have no fellowship with the unfruitful works of darkness, but rather reprove them.”

Mighty is the potency of masses of men in association and combination,—like-minded and like hearted for the achievement of good or bad purposes. Their voice is like that of many waters, and of a great thunder. The lavish use of such enginery, for the arousing, stimulation, and combination of the mental or spiritual forces of men, is a marked characteristic of the present century. Every specific benevolence or philanthropic movement requires the creation of a society to represent it, or is succeeded by one.¹ Unquestionably such organizations are efficient for the attainment of certain ends. Numbers are potent. Union is magnetic. Men need the stimulation and inspiration of each other in association. But evils

1. The Chinese have a remarkable propensity for forming corporations,—one for every class, for every kind of trade, for every undertaking, and all descriptions of business; even the beggars and robbers all form themselves into communities, more or less numerous.—*Abbe Huc.*

have developed in their administration, which make it questionable in the minds of some, whether the efficiency for good—especially in the multiplying of such associations, is not overbalanced by the efficiency for evil in administration. They tend to the destruction of individuality and to the loss of the recognition of personal and individual responsibility. They usurp the special work of the individual.

For the deliverance of His Gospel message to men in every portion of the earth, it does not seem probable, that Jesus issued the commission to such individual disciples alone as might be impressed that it was their duty to undertake to execute it, and, them in societies external to those—instituted, as is held, by Jesus Himself or by His authority. The injunction must have been to them, whether as churches or as individuals. There is individual, and there is associate or combined responsibility in the world's evangelization. If the assumption of such work by such individual members as are moved to combine together "without" for its prosecution,—not as individuals but as corporations, voluntary or close,—responsible to none but themselves, in which their individuality is blended or distinctively lost, and personal responsibility apparently, though not in reality sunk,—for no man can escape his personal accountability for the sanction given by the use of his name or of his influence in a society or corporation,—he cannot in reality lose it in societies, communities or nations;—if the assumption of such work by such bodies, not recognized or amenable as churches, is expedient, then it would seem they need not be fet-

tered by those regulations which Jesus prescribed for them in ecclesiastical life, but be guided only by their own notions of wisdom or policy. It is easy to perceive, from inevitable tendencies in human nature, abundantly exemplified in history, that there is nothing to hinder them, outside of sanctifying, preserving grace, from coming to be wielded by a few—the ablest, the most sagacious, the aspiring and perhaps self-seeking,—secretaries, boards, executive committees. Of necessity, the keenest in intellect, the subtlest student of human nature, the strongest in will, come to wield them as by the will of one. If that one could only be infallible as was the Master, unquestionably, it would be for the good of mankind. Ignatius Loyola, the founder of modern Societyism, was, so far as men can judge, a sincere Christian; so were many if not most of his early associates. The end of the means employed was certainly Christly; it was nothing less than the Christianization of the world. These early Jesuits were undoubtedly self-denying, heroic. But what a potent enginery for evil the Society subsequently became through its irresponsibility to the churches,—its constitutionally required, as well as naturally tending subjection to the will of a few or of one! Such regimen under the intellectually strong, sagacious and wise, who for the most part are clergymen, may prove most efficient for what is undertaken to be wrought, but the Christly spirit and the enterprise in the individuals of the humbler laity are not properly developed.

Doubtless, the origin of these societies, among Protestants, as among Papists, grew out of the leth-

argy of the churches with respect to foreign missions, conjoined with the fact that the ambitious, the enterprising, the zealous or the self-seeking, found that they could not manipulate them with the facility that they could external bodies,—voluntary, ecclesiastically irresponsible, and untrammeled. But the apathetic churches should have been quickened, purified, stimulated to take hold of their appropriate work, instead of being thus abandoned.

Congregationalists inaugurated the grand foreign missionary movement in the United States nearly eighty years since, which has been fruitful in such glorious results among the heathen. But, in the construction of instrumentalities therefor, they unfortunately fastened on their churches a system of means, the eradication of whose roots from their ecclesiastical soil with their interlacing fibres, or, even, their mere loosening, will require the assembling of many “National Conferences.” To reconstruct, or to take the House of Lords out of the British Constitution, do the Commons find it easy?

“Power —

Strong in possession, founded in old custom;
Power by a thousand tough and stringy roots
Fix'd to the people's pious nursery faith.

—For time consecrates;

And what is gray with age becomes religion.”¹

These bodies have been composed of the *elite* of the churches,—in ability, culture, and enterprise,—embracing a large amount of their piety. Some of them have become colossal in structure and movement. They are as efficient, as mighty in combina-

1. Wallenstein.

tion, in resources, men and means, as ever was "the Society of Jesus." No assemblages grander, more impressive, more inspiring than those of the American Board ever convened. The atmosphere pervading them, at times, has been redolent of Heaven. Their results for the last half-century have been grand; no achievements in the spiritual history of the world since Pentecost have been so wonderful. They enable the Christian to anticipate the glorious consummation of the mission and the work of Jesus, not only through faith, but through sight of what has been achieved.

But serious evils, gigantic corruptions, have grown up with them. They overshadow with baleful influence the great good they have achieved. The hugest are close corporations; they perpetuate themselves; neither churches as such nor the great body of the sustaining people control them; they are chiefly officered and wielded by a class,—the strongest of the clergy, and the co-operating laity; widows and other poor contributors who can only cast in mites,—whose alms and prayers prevail with God, have no potency in their administration, not even a paper or a sheep-skin certificate of life-membership. True: the Christly-moved need not, desire not such incitements, such ends to their giving. But the Societies in action need their prayers, influence, and co-operation. The amount of money annually to be disbursed; the ramified system of agencies to be directed; the multiform issues of the press to be distributed; the direction of so many men and women; are powers too extensive to be intrusted to a few, fallible and frail,—as are all.

The Societies will inevitably come in time to be wielded by the one master-minded of them all, if he is adequate, subtle, politic and wise, or by him who, though he may be intellectually inferior to others of his coadjutors, yet, from the authority vested in his official position, the facilities and opportunities thus afforded to consolidate it, is made more than a match for his associates, if he is disposed to play the master. There are few with grace sufficient to resist the temptation to use or abuse the power placed within their grasp, especially if they are arbitrarily inclined, and every man, it is said, has a pope in him. It is not believed that Jesus intended that so much power should be committed into the hands of a few men,—much less the one man who may, by superior intellectual strength, or what is more probable, by the facilities of position and opportunity, have worked his way to the head of his order. It is not believed He contemplated, that so comparatively few of the brotherhood and sisterhood should assume the responsibility of conducting a work which, it is evident, He devolved upon all; that such few should seclude this work to themselves, and entail it to their class and their elect; that the disbursement of the funds contributed by believers in general; the various agencies of persons and the press; above all, that the missionaries and their work should be wielded automatically by the wills of Boards, Committees, Secretaries;—the Head-Centers and Ecclesiastical Generals of the organizations.

It is believed, that He would have every active soldier of His, who is evidently commissioned, go to the spiritual battle field, equipped with the weapons that

nature, discipline, and grace had prepared for him,—left free to war spiritually in the way, and at the times, his genius and his sanctified judgment dictate; that, if he could not go formally commissioned by churches of which he may be a member, he might on his individual election and responsibility, as did Paul and the earlier disciples. These primitive disciples, when dispersed through persecution, went everywhere preaching the Word, as they were individually impressed by rational or super-rational conviction, without waiting for the commission of fallible brethren, who could not assume and execute responsibilities exclusively personal to them as individuals.

Many members of these Boards and some Secretaries have been among the best and the wisest of men,—memories of whom will ever be pleasant and fragrant. There have been others, the savor of whose doings will not be so sweet-smelling. Though they may have been great and good, they could never assume the obligations of others,—though inferior to them in mental or gracious endowments. What is the fact,—with respect to those ardent, earnest natures who surrender their bodies and souls with their convictions to the will and direction of Boards and Secretaries? Do they not sink their personal responsibility with respect to the kind and mode of their work, much as did a Catholic inferior to the will of his superior? Do they not go forth to the missionary field with intellectual and moral natures, with educational endowments, with spiritual convictions, repressed or cramped and trammelled? Are they not

subject to the espionage of the missionary *coterie* with which they may be associated? If they are self-reliant by original make or through grace; or if they are conscientiously insubordinate to the cast, direction and measures of the fallible Board, or still more fallible Secretary, thousands of miles afar; are they not reported by this *coterie* to the management at home? Will not,—after measures to secure submission and repression have proved ineffectual,—if not recalled and dismissed from the service,—will not their cases be prudentially taken under advisement, and at the proper time, they not be peremptorily ordered or affectionately invited home, then sent into some distant section of the home field, to pine in silence and to die? Is not such an end of a trustful and consecrated life very sad? Is it not excruciating to refined sensitive ones, as such devoted men and women are?

The course of the Master was significantly different. He rebuked immediately and effectually where rebuke was needed. He was infallible. Boards and Secretaries are not.¹ He was ever patient, charitable, tolerant with human infirmity. In the realm of the spiritual liberty provided for His followers, there is ample room for the by-play of every natural and gracious endowment, and it may be added, for the aberrations of believers,—inseparable from their develop-

1. A useful member of the Board was one who would originate nothing, and always vote with Mr. Bulstrode. . . .

Mrs. Bulstrode believed, that her husband was one of those men whose memoirs should be written when they died.—*Middlemarch*.

ment. Violent eradication or repression by others like fallible and frail, of what is deemed by them abnormal, unsightly, and unlovely in disciples, if it could be achieved, would result only in the destruction of individuality and in the paralysis of usefulness. As Jesus seemed to intimate, excellency and defect should be suffered to grow together unto their harvest; when the wheat of one will be gathered into the garner, and the tare of the other into the fire. Time, light, reflection, gracious instruction, and reproof will rectify the deflection of the consecrated mind and heart, round off the angularities of nature, and symmetrize Christian character. Souls which are open for the in-dwelling of the Spirit, will never fail to be guided by Him into all the Truth. Because Peter was presumptuous and the sons of Zebedee vengeful, did the Master cast them out?—recall their commission?—even suspend them? He dealt with disciples as with children. Thus God, the Father deals with all in His providence. Thus should all earthly and spiritual parents or guardians,—with theirs, and their wards.

When the contention between Barnabas and Paul was so sharp, that they parted asunder one from the other, because the former “determined to take with them” his kinsman Mark, and the latter thought it not good to do so since Mark withdrew from them at Pamphilia and went not with them to the work,—an inefficient—or recalcitrant,—“crooked stick,”—“broken tooth,”—“foot out of joint” as he may have been; the brethren of the church at Antioch or at the “head-quarters” in Jerusalem did not undertake to

forbid the entrance of frail Mark into a missionary field; nor did Paul himself,—who evidently was the stronger party, and carried with him the majority of the sentiment, and the confidence of the brethren in Antioch,—for it is stated, that he departed with Silas in the place of Mark, “being recommended” literally *having been given over or committed*, “by the brethren unto the grace of God,”—παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν,¹ undertake to wield his overshadowing influence with his brethren, to induce them to put the ban upon peccable Mark. Peter and Paul, also, differed essentially on important topics of faith and practice. It is evident that the apostolic missionaries were a self-reliant, independent class of individuals, as all Godly, Christly-educated men will, must be. The Boards of our time could not have manipulated or repressed such. Timber springing out of such soil will always be more gnarly than straight-grained or elastic.

Labor unions in large cities illustrate the tyranny with which associations can be wielded to repress individual freedom,—to prevent individuals from selling,—in the exercise of their right, their services material or mental, for the interest of themselves and dependents. Not only have they been driven off from their place of occupation, but they have been violently assaulted on the streets and their lives imperilled, as they went to and from their homes.

As at present constructed, religious organizations do not foster, rather tend to repress independency of thought,—individual expression, by their power to

i. Acts xiv: 23-26; xv: 40.

combine and wield opinion. Their zeal, energy, enterprise, piety never equal that of the average of their members. The conservative prevail in them through their *vis inertiae*. The centripetal gains upon the centrifugal. The tendency is to a dead center. The individuality of those who would be in good repute in them is lost. Slavishness of opinion, subserviency of spirit are induced. Only a certain class of minds—of temperaments,—the pliable, the slow-moving, the conservative, or those who choose to be subtle can rise in them to position or influence. The retiring, the unaspiring, the unostentatious, the fearless, the single-minded and straight-forward are ignored; the independent by constitution or through grace, the conscientiously recusant are tabooed. To the first only is the eye directed for official successors by those in power; and they alone are kept in training for the purpose at the anniversaries, in the composition of committees, or in the moving of controlling resolutions previously prepared. Such institutions accord well with the Papacy, or with Episcopacy—off-shoot of the same, and to a certain extent with Presbyterianism, which more consistently prefers the use of church boards elected by assemblies, made up of accredited delegates from churches, synods, and presbyteries, to that of organizations unelected by its churches, and irresponsible to them or it. But they do not accord with Independency or Congregationalism, where the will of the majority is supposed ever to prevail, and which are professedly the democracy of the sects.

From the necessity of their official relations to the

Boards which commission them, their commitment, in advance, of obedience to "instructions," and through the entire period of their service, their virtual pledge to refrain from or to repress public expression of convictions or opinions with respect to the wisdom or justness of official measures,—the missionaries themselves sent out come in time to be of the pliant sort. Those differently constituted or educated are discouraged. If, by some oversight or mistaken judgment of character, unmanageable ones have got into the mission field; as has been previously said, efforts are naturally made to get them home, or they are goaded into resignation unless they are too strong to be crushed out;—then,—it is sad to state, efforts sometimes have been made to destroy their reputation at home. Of one such, a missionary Secretary remarked: "God may be able to work with him, but men can't." He should have said: If God can work with him, *men can, I can and ought*. Once home, such unpliant laborers retire to private station or secular employment, or are exiled through stress of circumstances to some distant portion of the home field, where the beautiful of life to them having vanished, losing heart and hope, they are left to pine and die, as hopelessly, as sadly, as ever did a refractory priest in the dungeon of the Inquisition.

They are chiefly officered by clergymen, and sometimes by returned missionaries, who if they have been called into the ministry, and that among the heathen, should have given their lives to it. If they could not find churches to support them, they should do as did Paul, support themselves by brain work or hand

work in some secular vocation, and gird themselves to the work of the Lord as opportunity opens.

Would Paul have stood so pre-eminently distinguished through the ages for Christian heroism, and have bequeathed to humanity such a sublime example of self-abnegation and disinterestedness for its adornment and Christianization, if,—after a farewell to weeping loved and loving ones, exclaiming to them “Why do ye weep and break my heart?”—flaming through the Eastern hemisphere with the avowal of being ready for a yoke of service or an altar of sacrifice, spending scores of years among the heathen until he had become acclimated, acquiring such familiarity with their tongue as to communicate to them in it the wonderful works and words of God, measurably overcoming the multifarious obstacles that confront a missionary in the daring, and humanly forlorn attempt to eradicate a religious belief of ages, and to substitute therefor an exotic and antagonistic creed,—would he have continued to be a burning and a shining light through all succeeding times,—if he had returned to Jerusalem or Antioch, to spend the balance of his days comfortably as a Secretary or Agent of a Society? “No man, having put his hand to the plough and looking back, is fit for the kingdom of God.” Luke ix:62.

The accumulated funds of Book Concerns, Bible, Tract and Publication Societies are means of corruption to those who have to do with their disbursement. One of the uses of such, besides the issue of denominational literature and collateral purposes, is the furnishing of pabulum for an “organ” and provender

for an editor, who perhaps had “made a mess of it” in some previous vocation. They unwarrantably interfere with individual enterprises, by their ability to use funds—not always contributed for such purpose—to undersell the market, at or below the cost of manufacture,—a violation of the equitable principles of business, to which, it is not believed, the direct executors of the Saviour’s Commission are ever called. Their strength is from above, not from beneath. It is not so much money that they want, as the invigoration, illumination and guidance of the Holy Spirit. God will pour money enough into their coffers, if they will trust Him,—limit and concentrate their endeavors, as He has limited and centered. If money adequate, as they compute, does not come, and with the speed they aspire for, let them wait. God waited four thousand years before He sent His Son. They are not responsible for the quick or tardy evangelization of men, only for the faithful discharge of what is committed to their trust. They must work no faster than as He opens the way. They are agents, not principals,—executors, not legislators,—servants, not Master. Their vocation is single, specific. God will work overrulingly, through commercial enterprises, and all the avenues of trade, for the realization of His grand designs,—is combining all things to converge to the glorious end. But the special requisition upon those whom He has called to execute His Gospel Commission is to publish and expound it, and to illustrate the truth in their lives, to give themselves to it as they are prepared by nature and grace; some to teach, some to preach, some to pray, some to sing,

some to write, the many to give as the Lord has prospered them. They can't serve God and Mammon at the same time. If they would serve Mammon while they are serving God—for the sake of serving Him, let them become incorporated under another name.

Societies have wielded a dangerous power over the churches—in the selection and retention of their pastors, in the direction of their spiritual forces, and pecuniary contributions. The Secretaries and Agents "have a passion for" their calling. They are expected to have it in fact or professionally. They will magnify it of course; they will not fail to endeavor to obtain a shaping and controlling influence over the great sources of their material and spiritual prosperity. They will be conscientious in doing it, and with their professions, it might be expected they would be zealous and politic; nor can they be reprehended for it, having such confidence in the absolute as well as relative importance of their societies. Their brethren should not lead them into temptation. To acquire such influence here, there and everywhere will be their constant study. They will have time for it, while the pastors and members of their churches are absorbed in their various religious and secular occupations. Secretaries, in large cities particularly, have been known to settle and unsettle pastors, as these pastors have favored or disfavored their pet organizations. Independent and self-reliant, yet devoted and true ministers of the Lord Jesus, have often found it difficult to obtain a foothold in the confidence of churches needing pastors, through the baleful influence of some Secretary or Agent interposed. The

churches themselves are drilled to become systematic contributors at stated periods during the year,—inferior auxiliaries to all these exterior instrumentalities,—deemed superior to the New Testament organization. Standing committees are constituted in many churches to solicit of each individual member a contribution for each of them; and any one who refuses,—save those who are compelled to from their well-known poverty,—may expect to lose caste with brethren and sisters, notwithstanding they may be conscientious in declining, believing it their privilege as well as their duty to be the almoners of their own benefactions, at such times, in such unrevealed ways, to such objects or persons—specified or unspecified, as they may choose—providentially thrust upon their attention with their impressive appeals, as if Heaven itself had brought about the junction to bless not only him that takes, but him that gives.

Thus, through this web of influence woven about them, instead of being sovereign instrumentalities themselves in the world's evangelization under the lead of their Master, the churches come to be inferior and secondary, tributary and auxiliary to these exterior ones—offspring of the wisdom of men.

The denominational “organs” are virtually under their control. Such inducements of a pecuniary and official character, supplemented with the hope of enlarged usefulness, are offered, that ministers having talent for management and skill in finance are generally employed to officer them. Becoming officially Head-Centers, Generals of their order, their espionage necessarily extends everywhere from the “Rooms”

of their Rome. It is in their power to interfere seriously with the weal of any recusant Journal, which refuses to become the willing and subservient instrument of the enterprises they represent. What good man will neglect to wield every potency available to promote the well-being of a cause he believes to be good, and which he has espoused? Ambitious self-seekers, of course, will never fail to do it. The conductors of these "organs" know very well, that it is as much as the life of their enterprises is worth to dare to question their scriptural authorization, or the wisdom and economy of their measures. There is a constant and unremitting effort to link every other denominational interest as ligaments for their support; above all, as pecuniary ducts to the reservoirs of their charities. Funerals of distinguished members, belonging rather to humanity and Christianity than to a sect,—to a denomination than to societies,—have been manipulated, so as to be made tributary to such a result. In a notice by a correspondent of such a funeral in a distant Journal, after a specification of the pall-bearers, it was added: thus was this, that and the other great interest of the denomination represented on the occasion!

Men don't need any more instrumentalities for their evangelization than divine wisdom has provided. All that is needed is to embody the New Testament Ideal according to the New Testament Real;—that every member of these churches be filled with the Holy Spirit, charged with energy, zeal, wisdom, love, that he or she execute with fidelity that which God has committed to his or her trust, in the gift of orig-

inal endowment, or of subsequent culture,—of providential bestowment, or in the solemn juncture of opportunity. “To each one according to his individual ability!” *Ἐχάστω χατὰ τὴν ἰδίαν δύναμιν.* “Be occupied in business till I come!” *Πραγματεύσασθε ἔως ἐρχομαι.*

The propagation of Christianity, through human instrumentality under God, is a simple business as is revealed. His grace is sovereign and independent of means. But He chooses to employ such means. It is not complicated nor needs any complexity. It lies through the influence, the light, the example of renewed hearts, of sanctified lives—consistent with the profession made. It is in the consecration and faithful use of all gifts, with whatever a disciple is endowed; the improvement of every opportunity for doing good,—nothing more, nothing less. He has given to each child of His, each Christian disciple, his peculiar sphere of labor, according to his natural and gracious gifts,—his culture and providential circumstances. There is a niche to be filled in the uprising Temple of God by every individual gift, however humble. There can be none which is not needed to complete the divine structure, and to make it symmetrical from the massive foundation to the vanishing point of spire; whether of prayer, exhortation, singing, teaching or writing; whether in legislative administrative, agricultural, mechanical, mercantile, literary, scientific, artistic or financial skill. Did each one know his gift, apprehend his mission, find his sphere of activity, and occupy with fidelity, encroaching never upon the sphere of any other, there would be

as much order, harmony and efficiency in spiritual movements among men as there is in the material heavens. As there would be no necessity for civil governments if every individual was self-governed; so in the kingdom of grace would there be need for societies external to the churches, close corporations for the execution of the Commission? They may be useful to stimulate, combine, concentrate and intensify individual zeal, to induce liberal benefactions to the common object of love,—especially, since men naturally incline to the use of the huge, the intricate, the complicate, the pretentious, and the ostentatious in attempting to do good—for they strike the imagination, instead of the simple ways of the Lord as prescribed. Men have more faith in the grand or mystic flourish of some distinguished prophet's hand over leprous sin, than in the direct and immediate execution of the simple prescription of the Almighty Himself: "Go wash in Jordan seven times and thou shalt be clean." Numbers are magnetic and potent. Individualism—individual action varied as the diversity of gifts and spheres of activity, it is believed, is more in accordance with the constitution of men and with the teachings of Jesus, who imposed personal obligations with their inseparable responsibility. He indeed never proscribed union for the prosecution of His divine work; nor did He ever prescribe it to the supersession of individual freedom. He devolved that work on each and every one of His disciples, and then sent them out, saying to them as such, "freely ye have received, freely give."

Every Christian, then, has some gift to use, some

call to heed. If he is called, as he believes, to the heathen, it is his privilege to go with or without the consent of others. Their judgments are not the rule of his conscience, or of his conduct in the last decision. "You can best serve God by silence," it was reported a D. D. said to the Chicago Moody at the outset of his missionary career. The latter chose to listen to God's voice in his soul. True: the fact that one is not able to secure the approval of his brethren of the same church, as to his intellectual, educational and spiritual fitness for such mission, should lead him to prayerful re-examination and close scrutiny of his supposed qualifications and motives. If he goes with the approval of the church of which he is a member, let it formally commission him, if it will, but let it not fetter him by arbitrary restrictions, positive requirements and prohibitions, otherwise than those which Jesus prescribed. He is called to liberty, as each and every one of it is called to his. His Master is his lawgiver. He in conscience, in grace, through the Spirit is a law unto himself. He must trust God to guide him. If the formal commission of a Board, or a committee in or out of churches, be essential to constitute one a missionary—authorized to preach the Gospel at home or abroad, let that Board be satisfied, first, as to his qualifications before it sends him forth; but if satisfied, who has authorized it to trammel him in the use of that liberty which his Master gave him when he first became His disciple, before the consecrating hands of men were laid upon him? It should trust some, at least, to the influence of the Holy Spirit, and the promised presence of the Master

Himself, conjoined with the providences of God to move and guide him wisely. If he be a man of God, he will give due heed to the suggestions and the advice of brethren proportionate to their gifts, experience, and knowledge of his circumstances. But who has authorized any to fetter his mind, or heart, or conscience, or judgment by arbitrary restrictions? Would members of these Boards—pastors of churches at home think it just, wise, or expedient to be thus fettered by their deacons or elders, or by committees afar off, because originally they were sent out into the harvest field under their advisement? They—churches or their representatives can counsel, can pray, can rebuke in brotherly love, when he manifestly errs or sins,—withdraw their fellowship, can recall him, and withhold funds for his support when he is irreclaimable from dangerous error, or from immoral life. Thus there is a limit to their responsibility, and there it ends.

The missionary must

—“alone determine for himself
What he himself alone doth understand!

Heaven never meant him for that passive thing
That can be struck, and hammer'd out to suit
Another's taste and fancy.

It goes against his nature—he can't do it.
He is possessed by a commanding spirit,
And his too is the station of command,
And well for us it is so! There exist
Few fit to rule themselves, but few that use
Their intellects intelligently.—Then
Well for the whole, if there be found a man
Who makes himself what nature destined him.

—let it be

Likewise his privilege to move and act
In all the correspondencies of greatness.

The oracle within him, that which *lives*,
He must invoke and question—not dead books,
Not ordinances, not mould-rotted papers.”¹

When members of a church are impressed that it is their duty to devote themselves to Christian labor among the heathen, and they desire to secure in advance the approval of their brethren with their pledge of material support,—not having confidence to go into the field solely on their individual motion, and to cast themselves on the providence of God for sustenance and preservation, as did the Apostles; those who are called to purely secular avocations, and have confidence in the character and qualifications of the candidate for missionary service, can give directly to his maintenance without any intermediate agency; the church itself, if it will, can commission and send forth, and pledge itself to more or less of a material sustenance. Many prospered ones in the churches could each support a missionary, send and receive correspondence, remit their own contributions, or employ some trustworthy brother at a financial center to do it for them, without any discount for his service. Two or three in the same church, two or three churches, if necessary, could unite for the support of one missionary. Over this bond of union between the missionary and his supporters would pass and repass the electric fire of love. If the individual supporters were willing to honor the instrumentality which Jesus and His Apostles at the first employed, they could give to the church for the special missionary purpose, as the Lord had prospered them; the church

1. Schiller's Wallenstein.—Coleridge.

could consecrate and send forth to the harvest field the man of God evidently called to it, and remit the support as before; so that the widow who had only "two mites," or he who had still less,—nothing pecuniarily valuable, "*only a prayer*," could jointly participate; each would stand over against the other,—the mites over the larger gift; the prayer over the munificent bequest. Curious questioners and ambitious self-seekers could afford to wait until the revelations of the eternal world, to learn which proved the most effectual,—the prayer of a poverty-stricken one, the mites of the widow, or the "ten talents" of the "good and faithful servant." "Having then gifts, differing according to the grace that is given us;" "as every man hath received the gift, let him minister the same one to another as good *stewards* of the manifold grace of God." Romans xii, I Peter iv.

But brethren desire to come together from afar to see each other in the flesh, to take each other by the hand, to sing, pray, and stimulate each other to love and good works. Let them come every year or oftener and have a Pentecostal season. Let them be simple assemblages of brethren, mass meetings of believers—delegated or undelegated,—annual or semi-annual, for prayer, praise, and exhortation; needing only a presiding officer, a secretary, and a treasurer, *pro tempore*. These might take the form of local Associations, of State Conventions, of National Conferences, without any legislation, or assumption of the work devolved upon the churches.—Such a meeting was that recent one of the National Council of Con-

gregationalists in Chicago. It was inspiring, full of mighty promise for good in all lands,—a wonderful manifestation of the fertile resources, energy and industry of that Christian class—historically foremost in every good and sound work since the landing on Plymouth Rock. It was composed chiefly of clergymen—evidently directed by a few—keen, sagacious, and finely trained to such organizing, executive work,—men who understood the times and their needs, and had an understanding with each other.—Committees might be needed to express orally or in writing the sentiments or the emotions of the assemblage,—as one might be selected on special seasons during the progress of the meetings to offer prayer to God on its behalf. If it was not expedient or economic, for each individual contributor to remit his offering to the person or the cause,—object of benefaction,—or, in the case of foreign missions, to purchase and to forward a draft to the distant field of labor, which, it is believed, would be far more expedient and economic,—more blessed in reflex influence on the donor,—bringing the giver and the given-to in the closest possible contact; some competent and reliable brother might be entrusted at financial centers, thus to remit, and to report therefor directly to each individual or church contributor, and not to intermediate societies. When individual Christians were impressed that it was their duty to go to the heathen, and they went forth, sustained by the promises and the providences of God, with the co-operating assistance of their friends who had faith in them, what concern would it be of any or of all,—only to bid them

God-speed, and to help them? Would not such development of the missionary spirit and action be more in accordance with the precepts and practice of Jesus and His Apostles? If churches could so trust candidates for missionary service, as to be induced to set them apart, consecrate and officially send them forth, they ought to trust them,—the overruling God and the guiding Spirit, while they are in the harvest field. If the missionaries are men of God, they will crave the prayers of their brethren at home, and seek their counsel when they feel the need of it. Why should they be supervised by a few, thousands of miles afar,—ignorant of their circumstances,—with temperaments, mental structure, mental and spiritual habits diverse from theirs? Why should they be compelled to run the evangelizing car in ruts? Can't brethren at home trust God to guide His chosen ones whom He has sent forth? Can't they pray for these missionaries, and thus relieve their personal anxieties about them? Can't they write affectionate letters of solicitude, of warning, of brotherly counsel and admonition if need be,—unauthoritative and unofficial, except when they have been sent out and are sustained by churches? Having done all this, have they not reached the limits of their responsibility? Did the church in Jerusalem, or that in Antioch, trammel Paul and Silas, or Paul and Barnabas, by arbitrary directions, restrictive or permissive, as they went from place to place? Did they not commit the Apostles, their work and the modes of doing it, as became necessary, to the supervisory, overruling, and directing grace of God? Did they not expect and were they

not content it should be so,—that the Apostles should use the liberty of plan and achievement, to which as the children of God and the disciples of Jesus they were called? All the instructions they received, that are on record, were: “They departed;”—“being recommended,” literally as has been before noted, *having been given over*,—“committed” “by the brethren unto the grace of God.” The language is significant, and the example authoritative. When the lord of the servants distributed among them his talents for use, or the nobleman his pounds, did either of them appoint any number of their fellow servants to prescribe the modes in which each should use them? Did they not commit to each as individuals, and thus intimate, that they would hold them to strict personal, individual account for the use of the trust.¹ Were not all the declarations and illustrations of Jesus so constructed and directed, as to give the great-

1. Where ability is equal, quantity determines relative merit; and where ability varies, then it is not the absolute quantity of work done, but the ratio of the quantity to the ability, that ought to determine value.

The parable of the Pounds illustrates the proposition that when ability is equal, quantity determines relative merit.

The parable of the Talents, on the other hand, illustrates the proposition that when ability varies, then, not the absolute quantity of work done, but the ratio of the quantity to the ability, ought to determine value.

The parable of the Hours (Laborers in the Vineyard) is to emphasize the supreme importance of *motive* as a factor in determining moral value. It teaches, in effect, that a small quantity of work done in a right spirit is of greater value than a great quantity done in a wrong spirit.—*Prof. A. B. Bruce.—Parabolic Teaching of Christ.*

est emphasis and effectiveness possible to this teaching? *Did He purpose to evangelize the world by corporations?* Admitting, as all must admit, that these societies during the last half-century have done a grand kind and amount of work,—the grandest since the Apostles; must it not also be admitted, that it has been thus done—much to the cost and to the absorption of the individuality of participants? and what is more serious and detrimental, to the loss of the recognition and education of individual responsibility? True: Mark represents Jesus, as sending forth His disciples at the first in pairs; and the Apostles subsequent to His death thus went together; still they went forth individuals, though in couples; neither was individuality nor personal responsibility blended and distinctively lost in the unity of the participated work. Provision was thus made to meet their social necessities, that strength, comfort, and stimulation might be mutually imparted under the inevitable difficulties, dangers, and discouragements of the way.

There being no necessity, as has been urged, let Christians no longer come together under the complication of machinery,—wheels within wheels of annual and life members,—of boards, executive committees and secretaries,—of synods, and presbyteries, and judicatories, to fritter away time in the discussion of overtures, and deliverances, canons, and endless questions of ecclesiastical law; to destroy spirituality, weary souls, engender strife, breed jealousy, stimulate unhallowed ambition; more than all, to fatally insulate the assemblages from the reception and perva-

sion of the Holy Spirit; but let them on their coming, give themselves exclusively to prayer, praise and exhortation, interspersed with addresses from returned missionaries present, or with the reading of communications from them on the field, recapitulating the work of the grace of God in it. Having had the good time; having been refreshed by the presence of the Holy Spirit in their individual hearts; having seen their brethren in the flesh; having joined hands, thanked God, and taken courage; having their faith strengthened; what remains for them but to go on their way home rejoicing to their respective churches and fields of labor; to communicate the good—the divine impulses they have received; to come upon a higher plane in the divine life. If anything more is authorized by Scripture and a sanctified common sense, let the authority be cited.

But if it has been effectually and conclusively demonstrated by the experience of eighteen centuries, that this work cannot be adequately done by churches immediately or mediately, singly or combined, through their committees or messengers—most rigidly restricted to do only what they are commissioned to do; if their efficient employment is hopeless; then it is feared, Christendom has been mistaken in supposing that they were designed to continue permanent instrumentalities for the spread of the Gospel to the end of time;—that they were merely a temporary arrangement for the purpose during the Apostolic era.

There is only one escape from this conclusion,—as is seen, and as has been before suggested; that

is, in enlarging the interpretation of the Christian *ecclesia*, if facts and philology will allow,—to which Christian sentiment seems to be drifting, so as to include any assembly of Christian believers, near or afar, baptized or unbaptized, who have been drawn together by the common love of Jesus, and by the affinities of religious belief and of action for the spread of the Gospel at home or abroad; and, consequently, for their individual development and growth in grace. In such a comprehending sense, every Young Men's Christian Association would be a Christian church, and would be bound by the precepts prescribed for its regimen and conduct in ecclesiastical life. It might require, on admission, assent to certain expressed fundamental principles of belief, or to the teachings of Jesus Christ undefined, and to a covenant—oral for each time, or verbally prescribed; it might labor with and discipline unworthy members; it might celebrate the memorial Supper as the silent *sacramentum* of allegiance to their Master. By the same enlarged apprehension of the New Testament Ideal and Real; an Association, a State Convention, a National Conference might be a Christian church or assembly,—being constituted and regulated by the same inspired directions,—reminding themselves from time to time of their perpetual obligations to their Master by the same memorial observance. Upon such an exegesis, all such assemblies might properly be held to be Christian churches, and undertake to execute the Gospel commission—in sending out missionaries from their numbers and in sustaining them; but remembering to limit themselves as did the

brethren of the church at Antioch with regard to Paul and Silas,—“giving them over to the grace of God;” then they would be bound in all their procedures by the principles and prescriptions for the constitution and regimen of such bodies of Christ,—the New Testament ecclesiæ. Assuredly, then, all such distinctions and classifications of life or annual members upon the payment of specified amounts of money; all odious and unscriptural assumptions and seclusions of positions of power and trust; all principles and practice of close corporations; all unnecessary Boards, Executive Committees, and Secretarships; all aristocratic, class, and anti-democratic features would cease to exist and to be employed in the Lord’s service. The missionary being commended,—*given over* to the grace of God; there would be no more for these assemblages to do than to create interest on his behalf and in his mission; to raise funds for his and its support; to pray for him ever, and to send him often as they had opportunity, words of cheer. All this would be enough to occupy their time and attention,—to develop and absorb their Christian zeal and energy. “Ye know that they, which are accounted to rule over the Gentiles, lord it over them, and their great ones exercise authority over them; but it is not so among you; but whosoever of you would become great among you shall be your servant, and whosoever would be first among you shall be your bond servant. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark x:42-45; Luke xvii:25. And this decisive and emphatic

utterance of Him—the recognized infallible Teacher of all, is deemed elucidatory of, and conclusive upon the whole subject.

Churches, it is said, change, are revolutionized,—die. So do individual contributors change and die. On what, or on whom can the missionary rely after the lapse of years?

Whether those are the most enduring, which have passed through the conflicts of eighteen centuries, against which, as fore-declared, the Gates of Hades have not prevailed; or those which are changeable as is public opinion, and which by the measure of the centuries have been transient;—developing in antagonism to the simplicity of the Gospel, and running in their seed to corruption, as they always will; reconstructed but to come again unsatisfying and impracticable;—never able to retain to their end the confidence of the people represented.

“One generation passeth away and another generation cometh: but the earth abideth forever.” Many churches have survived successive dynasties of the nations out of whom they were gathered. The line of their succession has been unbroken. The children of the mother have found a name and place somewhere in every Christian century. As rivers disappear sometimes beneath the surface—to re-appear in some distant locality, so churches have disappeared to be visible again through meandering sons or daughters in some section of the earth. Thus it has ever been. Societies are of modern origin. They have been reconstructed. They have always wasted power in the necessary and unavoidable friction;—

absorbed funds for the divine end in the running gear of means. Though the excellent of the sects have been prominent in their management and direction, they have been commonly officered and wielded by men of a past generation, who could not discern the signs of the present or of the future; if they did, -- obstinately refused to profit by the vision, and to take a new departure; men who did not keep step with Providence because they were too busy in the conservation of machinery; as if the evangelization of the world could not be wrought without its preservation; men who clung with the tenacity of death to their policies and places; till, society having advanced—laggard Christendom itself—many a league; these professedly pioneers in the world's redemption were left behind, forced to their dissolution or reconstruction.

The work on which the Christian embarks is not one of calculation,—as men ponder whether they shall succeed in this or that material enterprise, though judgment as to times and places is to be exercised,—cold, material calculation is against all spiritual success; but purely one of faith, with the pledge of all the forces and potencies of Omnipotence to guide, sustain, and to lead to ultimate triumph to the extent of omniscient limitation, not demonstrable on the surface, or visible to the naked eye, but as God is true, to be realized. It must come at last, and to be recognized as wholly one of faith, though the undertaking was inaugurated with the acclaim and “God-speed” of millions. and pushed on with the treasures of earth.

The missionary work is ecclesiastical, and chiefly individual. The missionary, summoned by God in his soul and by providences without, must lean upon Him and himself alone for strength, wisdom, direction,—succor in every perplexity and trial. He cannot rely much on men—only as God impels and commissions them to help him. It is certain, that he will have assured in advance, the sympathy of the angelic host, and of that innumerable company,—“blood-washed” who look down upon his career from the battlements of Heaven with the deepest interest. They will strengthen invisibly but unmistakably. He must remember the isolated heroism of predecessors of old,—have faith and stamina to stand alone when forced to it,—as did they, rather than be recreant to solemn, majestic, sublime trust. The religionists of Elijah’s time did not come with much alacrity, if they came at all to his pecuniary support; nor is it believed he sought for it, or cared for it, or would have had it on *conditions*,—of keeping back a part of his messages, or of toning them down to suit the average sanctification of his hearers. He, it is evident, was not very popular or much trusted by the conservative piety of his time—in that dark, desperate state of Israel, with Jezebel and Ahab on the throne. He would not be a dumb dog, a time server, or a conservative. He dared to confront the mightiest as the obscurest against God, when commissioned to go to them. He was a radical, as all divinely commissioned preachers will be. Once his heart failed him. He had his hour of weakness and despair, as all men will sometimes have, howe’er intrepid. Elijah thought

all was lost; that there was no hope for Israel; that he only of the unseduced, unterrified remained; that courage, fidelity, further constancy were to no purpose. He was no better than his fathers. He was human. He fled, not through cowardice, but through despair. When the pot of herbs failed, God fed him through ravens; gave him a new vision. All true prophets must live and fare very much as did Elijah.

Sufficient unto the day.—Why should disciples be over anxious for the morrow? Can't the missionaries and their friends trust God? If not, they cannot, assuredly, be called to such work. If they be His children, they will be driven to it at the last. He will take away all their props, bring to nought all their confidences, prove vain all their earthly reliances, and swing them out into the eternities of faith to be supported. To such extremity every chosen soul will be brought at last, whether in the working out of its individual rescue, or in that of others through Christ.

The soul that on Jesus hath leaned for repose,
He will not, He will not desert to His foes;
That soul, though all Hell should endeavor to shake,
HE'LL NEVER,—NO, NEVER,—NO, NEVER FORSAKE!

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson*.

Certain social *conditions* are necessary for our higher intuitions to develop themselves, and become fully realized as part of the inward life of humanity. Just as the tree sends forth its roots to gather nourishment from every side, so also when our spiritual emotions are once awakened, they seek the aid and support of fellowship;—they essay to strike their roots deep into the common soil of humanity, and in this way to grow up like some vast tree into full and perfect proportions. The religious emotions, indeed, beyond all others, exhibit this tendency. Their strength, their tenderness, their whole social character is such, that they produce the strongest affinities, the most deeply-rooted friendships, the most irresistible attractions between minds which stand upon the same stage of religious impulse and idea, . . . it is only by means of fellowship that the religious emotions and intuitions can evolve themselves into a distinct form of religion in the world.

Consider how far such virtues as specified in Gal. v:22, could be maintained or cultivated except in a state of social life. Christianity may, indeed, exist apart from society, viewed as an abstract system of doctrine and precept, but not as a living concrete reality in the human consciousness. Were the Christian ideas which are presented in the Bible to exist only in an isolated form in the mind of one and another, without the aid of intercourse or spiritual sympathy, they would be entirely wanting in that concentration which gives them a moral power, before which the spirit of humanity bows in obedience and sacred awe.

Each one must have its individuality,—and whatever tends to crush this at the expense of mere uniformity, will wound the tenderness of pure religious affection, and quench the smoking flax

ere it ever can burst forth into a flame.—*Morell's Philosophy of Religion.*

We can look, for the realization of our highest social ideal, only to the perfecting of individual character under the conditions at any time existing. And for the perfecting of individual character we must rely upon that increasing sense of divine omnipresence and that increasing aspiration after completeness of spiritual life, which taken together, constitute the permanent element in Christianity.—*Outlines of Cosmic Philosophy.*—*Fiske.*

The form of society toward which we are progressing is one in which *government* will be reduced to the smallest amount possible, and *freedom* increased to the greatest amount possible; one in which human nature will have become so moulded by social discipline into fitness for the social state, that it will need little external restraint, but will be self-restrained; one in which the citizen will tolerate no interference with his freedom, save that which maintains the equal freedom of others; one in which the spontaneous co-operation which has developed our industrial system and is now developing it with increased rapidity, will produce agencies for the discharge of nearly all social functions, and will leave to the primary governmental agency nothing beyond the function of maintaining those conditions to free action, which make such spontaneous co-operation possible; one—in which individual life will thus be pushed to the greatest extent consistent with social life; and in which social life will have no other end than to maintain the completed sphere for individual life.

By continued subdivision, what we call sects will disappear; and in place of the artificial uniformity, obtained by stamping men after an authorized pattern, there will arise one of nature's uniformities—a general similarity, with infinitesimal differences, . . . that condition in which the individuality of each may be unfolded without limit save the like individuality of others; that condition toward which, as we have just seen, mankind are progressing; is a condition towards which the whole creation tends.

All organic development is a change from a state of homogeneity to a state of heterogeneity.

The multiplication of sects, . . . the preaching that identity of opinion should not be the bond of union,—the universal

tendency to separate thus exhibited, is simply one of the ways in which a growing assertion of individuality comes out.—*Herbert Spencer.*

Finally, grand consolidations and massings of society will be gathering heavier momentum and a more beneficent sway over the conduct and life of individuals. Good men will then be born by nations—a nation in a day.—*Dr. Bushnell.*

As society grows stronger, the individual grows weaker; and this will continue until at last all human beings merge into one dismal uniformity, and the whole of humanity is congealed into a hopeless rigidity. . . . Every political and every social change furthers this assimilation. . . . Men must every where come to resemble each other more closely. . . . The higher life will no longer find countenance or support; and the higher minds will be cowed and crushed. . . . Every expansion of social life finally impoverishes the community by dwarfing the individual.

The greatest men are the true individuals. . . . They are generally educated men, and have a common stock of methods and ideas. They are men of wide and delicate sympathy; they have the gift for entering into the lives, for interpreting the thoughts and actions of other men, and this gift no man can have who has not much in common with his kind. They are men who understand what their age requires, and how to provide for it; they above all other men, have aims common to one another, and common also, although it be unwittingly, to all their contemporaries.

Individuality generally implies strength, originality, character. It also implies peculiarities by which strength, originality and character make their presence known. These, men value, not for themselves, but as proofs of a sturdy nature.

He is a man who makes his own life instead of allowing circumstances and passion to make it for him.—*Limits of Individual Liberty.*—*F. C. Montague.*

What is best in any one cannot be outwardly organized, nor mechanized in any way, nor even manipulated to that end by himself, without loss:—his self-communion, his aspiration, his openness to ideal suggestion; his personal self-discipline; his mental

freedom; his power of suspending judgment; his hospitality to new thoughts and persons; his conscience not subject to vote or director, nor committed to policies and conformities; his sense of the value of his function, and his aim to fulfill it in the best way; in a word, what goes with one wherever he is and whatever he does, and makes the constant level of his highest qualities.—All these vitalities are unorganizable, etc.—*Freedom in Religion.*
—Sam'l Johnson.

The initiation of all wise or noble things comes, and must come, from individuals; generally at first from some one individual.

. . . the individual's own mode of laying out his existence is the best, not because it is the best in itself, but because it is his own mode . . . different persons also require different conditions for their spiritual development; and can no more exist healthily in the same moral than all the variety of plants can in the same physical atmosphere and climate. The same things, which are helps to one person towards the cultivation of his higher nature, are hindrances to another.

Only through diversity of opinion is there, in the existing state of human intellect, a chance of fair play to all sides of the truth. . . . Truth would lose something by the silence of dissentients.

Unity of opinion, unless resulting from the fullest and freest comparison of opposite opinions, is not desirable, and diversity not an evil, but a good, until mankind are much more capable than at present of recognizing all sides of the truth.

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

There are two requisites for individuality of power and development, freedom and variety of situations.

In the human mind, one-sidedness has always been the rule, and many-sidedness the exception. Hence, even in revolutions of opinion, one part of the truth usually sets, while another rises.

It is not by wearing down into uniformity all that is individual in themselves, but by cultivating it and calling it forth, within the

limits imposed by the rights and interests of others, that human beings become noble and beautiful objects of contemplation.

A bureaucracy always tends to become a pedantocracy.—*J. S. Mill.*

Self-assertion is one of the elements of human worth, as well as self-denial.—*John Sterling.*

Associations accumulate power in a few hands; . . . a few men rule, a few do everything; . . . a few leaders can send their voices and spirit far and wide, and where great funds are accumulated, can league a host of instruments, and by menace and appeals to interest, can silence opposition. . . . An influence is growing up, through widely spread societies, altogether at war with the spirit of our institutions, and which, unless jealously watched, will gradually but surely encroach on freedom of thought, of speech, and of the press.

By an artful multiplication of societies, devoted apparently to different objects, but all swayed by the same leaders, and all intended to bear against a hated party, as cruel a persecution may be carried on in a free country as in a despotism. Public opinion may be so combined and influenced, and brought to bear on odious individuals or opinions, that it will be as perilous to think and speak with manly freedom, as if an inquisition were open before us. . . . They create tyrants as effectually as standing armies.

The surest way of spreading Christianity is to improve Christian communities; and accordingly he who frees this religion from corruption, and makes it a more powerful instrument of virtue where it is already professed, is the most effectual contributor to the great work of its diffusion through the world.

One good action, springing from our own minds, performed from a principle within, performed without the excitement of an urging and approving voice from abroad, is worth more than hundreds which grow from mechanical imitation, or from the heat and impulse which numbers give us.

The essential condition of intellectual progress is the resistance of social influences, or of impressions from our fellow beings.—*Dr. Channing.*

They have usurped the commission and powers of the Christ-

ian Church; they have invented and imposed new rules and terms of Christian association; they have concentrated Christian influence, to a great extent, in the narrow circle of a few self-created managers; and in consequence of the new principles they have adopted, and the new modes of association they have prescribed, they have constructed the frame of religious society extensively upon a new basis,—upon a basis which constitutes themselves the source of law, and of all economical measures.—*Protestant Jesuitism*.—*Harper Bros.*

“The member of the Society of Jesus was set to watch his comrades, and his comrades are set to watch him. Each must report what he observes of the acts and dispositions of the other; and this mutual espionage does not end with the novitiate, but extends to the close of life. The characteristics of every member of the order are minutely analyzed, and methodically put on record. . . . It not only uses its knowledge to thrust into obscurity or cast out altogether those whom it discovers to be dull, feeble, or unwilling instruments of its purposes, but it assigns to every one the task to which his talents or his disposition may best adapt him. . . . One great aim engrossed their lives. ‘For the greater glory of God’—*ad majorem Dei gloriam*—they would act or wait, suffer or die, yet all in unquestioning subjection to the authority of the superiors, in whom they recognized the agent of Divine authority itself.”—*Jesuits in North America*.—*Parkman*.

Out of the spirit of Association there has come, and there comes again and again from age to age, a spirit of hatred even against good itself when that good is the work of any one who “followeth not us.” It is a force, nevertheless, rooted in the nature of man, implanted there as a part of its constitution, and like all others of this character, given him for a purpose, and having its own legitimate field of operation. Nor is that field a narrow one. It is the foundation of much that is noblest in human character, and of much that is most heroic in human conduct.—*Reign of Law*.—*Argyll*.

In His parables upon the idea of His kingdom “is no intimation of a society or of organization.”

The Eucharist, as Jesus founded it, is the most anti-ecclesiastical of institutions, pulverizing alike the historic churches in their

beauty and the dissenting sects in their unloveliness;—it is the consecration of absolute individualism.—*Literature and Dogma*.—*Arnold*.

That, which Jesus Christ cared for, was to change the inner man of each individual, not to establish organizations of any sort.—*Dunn*.—*Quoted by Arnold*.

It is indeed worthy of remark, how little the Apostles had to say of the machinery now supposed to be so necessary to the conversion of sinners. We read nothing of the importance of special efforts of this and that kind; nor indeed do we read much of direct efforts of any kind, beyond the preaching of the gospel and the maintenance of regular worship. But the epistles of Paul and Peter, of James and John, are filled with urgent appeals to the church members to lead pure lives, and thus to recommend the religion of Christ to Jew and Gentile. The idea seems to be, that if this result be once secured, all other desired results would surely follow.—*Chicago Advance*.

If Jesus came to found a church, never were actions so at variance with purposes. There are no recorded instructions to this end. He remained in the full communion of the Jewish church to the last. Nor did His disciples or Apostles dream of leaving the church of their fathers. . . . They attempted to develop their new life within the old forms. Little by little, and slowly, they learned by experience that new wine could not be kept in old bottles. . . . All creeds, churches, institutions, customs, ordinances, are but steps upon which the Christian plants his foot, that they may help him to ascend to the perfect liberty in Christ Jesus.—*Beecher's Life of Christ*.

The letter, *alone*, never *has* secured the unity of the church—but the unity we so much yearn after comes only through the development of the religious life.—*Philosophy of Religion*.—*Morell*.

No man can be in union with his fellow-men absolutely through the medium of the understanding, for the understanding itself is not alike and of the same constant and absolute quality in all men. . . . What men see, they see through the color of the feeling that infuses itself into their thinking faculty. . . . If there were a hundred men with a hundred different gauges of eye, one sees things only at the minutest point, and the next man a shade larger, and the next man two shades larger, and the other men clear up to the hundred, by constant increments. . . . There are certain mathematical truths about which men cannot disagree; they are absolute: but in regard to all moral truths and social truths where these feelings must of necessity come in, it is utterly impossible that men should absolutely agree.—*H. W. Beecher*.

No existing forms or creeds are the best absolutely, but each of them is the best relatively; one form, one creed is the best for one class of minds,—another form,—another creed is the best for another class of minds.—*J. F. Clarke*.

In order that the work of the formation of a single church of Christ should become an established fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation Christ the Lord laid, and which meet the just requirements of the different nations and of the age.—*Old Catholics of Germany to Evangelical Alliance*.

The time is perhaps coming, when all our present sects will live only in history. But the influences of the gospel will not therefore cease; the church will not die with the sects into which it is broken. . . . The simple gospel divested of human addition, no longer disfigured by absurd explanation, will be the center and bond of union to the world. The name of *Christian* will absorb all other names.—*Dr. Channing*.

CHAPTER VII.

THE POSSIBLE IN CHRISTIAN UNITY.

That they all may be one, even as Thou, Father! art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are One, I in them, and Thou in Me; that they may be perfected into one.—*John xvii: 21-23.*

Other sheep I have which are not of this fold; them also must I lead, and they shall hear My voice. And they shall become one flock, one shepherd.—*John x: 16.*

Till we all shall attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ.—*Eph. iv: 13.*

Through all diversity in matter or mind there is unity. Through religion, whether revealed in the spiritual constitution of men,—in the written Word,—the external world, by the Spirit,—general history,—daily providences and individual experiences, there runs this golden thread of unity. Not that individuality is or ever will be destroyed, or that diversity in individual constitution, education and environment will ever cease; but that there will be unity in heart, in will, in the great essentials of belief. The declarations and prayers of Jesus, the injunctions of the Apostles are a revelation of God's intent and a prophecy of its coming realization.

The differences, dissensions and strifes of Christian disciples since the advent of their Master have indeed been wide and great. These had their origin in part from the diversities specified, but chiefly, it is believed, from the selfishness and ambition of the sects themselves, or of the individual sectarians who led and manipulated them.

Notwithstanding these variances, as must be admitted, there has been a substantial oneness respecting the nature and attributes of God, His manifestation in Jesus, the helplessness of men; the necessity of their renovation through God's spirit; the eternal existence of the soul; future accountability; salvation through grace upon Godly contrition; a place or state of rewards and punishments.

Indications are now apparent, that Christian sects, sundered by the logomachies of nineteen centuries, have reached the extreme of theological divergence, and have commenced the final swing to unity;—unity with diversity it is repeated, for no considerate person can expect that there ever will be realized among Christian believers mathematical or literal unity,—complete oneness in faith, belief or practice, sentiment or emotion, where no two of them will be originally made or educated alike, or developed under the same circumstances or conditions. But what is possible and to be expected is, that Christian disciples will see eye to eye in the essential elements of Christianity, as they more accurately apprehend them, especially when the main source of this separation and estrangement,—the bane of Christianity and the insurmountable barrier to union—selfishness and un-

sanctified ambition are repressed. Christian sects can be as selfish as individual worldlings or society at large. They can become more intense, bitter and fierce in bigotry from their proneness to presume, that their zeal is born from above.

It must be discerned that there is a strong advance of enlightened Catholicism to a liberalized Protestantism. The revolt of Pere Hyacinthe, Bishop Döllinger and his adherents from the decree of Papal infallibility and other Roman dogmas, is a protest as radical and decisive as that of the father of modern Protestantism, though of a milder type, and is one of the great signals of the movement of Christendom to unity. The Catholic church with all her errors and corruption, it must be confessed, is the mother of the Western churches, though by mere historical descent, —through whom most modern sects have come, and some of whose errors and corruptions they to this hour retain. It has been orthodox to interpret her, and to denounce her, as the "Man of Sin," and the Anti-Christ of the Scriptures. But it is believed, her chief doctrines,—not with respect to the Papacy or its assumptions,—the Priesthood and ritual service, are essential elements of Christianity theoretic and practical; while there are others, for which no warrant in the teachings of Jesus and His Apostles can be found. Her gross errors in teaching and practice; the excessive stress and reliance placed upon works without rectifying, purifying faith in God; the cheap absolution thereupon proffered to the sinner; the mummary of forms; the millinery of service; the homage to the wafer and the picture; spec-

tacular exhibitions to impress the sensuous, and to sway the superstitious; the bloody track which her devotees have left in history need not be specified in this connection, and are all admitted. Still: there may yet be a few at least, it is believed there are many names among her whose garments have not yet been defiled,—enough to partially entitle her to the revered name of a Christian church,—though not in New Testament order and development,—not altogether to be branded as a “synagogue of Satan,” though not exclusively the Christian church,—local or universal, idealized and realized in the New Testament—the new Jerusalem descending out of Heaven. Now: O Protestant of the Protestants! O Puritan of the Puritans! clamoring “for the general union of total dissent:”¹ if thou art disposed to recalcitrate against such charitable admissions which thou denouncest loosely liberal; where is that body of Christian believers, and what is the name it bears, which can justly assume and appropriate exclusively to itself, the hallowed name of the Christian church?

From the first, it must be admitted, she has taken the rude, the ignorant and the superstitious, composing the masses of the world, from savageism and degradation and lifted them up on a higher plane of civilization; evangelizing them in a measure externally; sometimes, it is feared, she has enervated and enslaved them, as in Ireland; but she may justly be regarded as a Providential instrument for the spiritual

i. Their belief—a believing in nothing at all,
Or something of that sort; I know they all went
For a general union of total dissent.

—*Jas. R. Lowell.*

elevation of low grades of men,—preparing them to be received and discipled in the school of a higher and purer Christianity. The soul, of high or low grade, cultured or untaught, must have a religion, a God and a service to Him for the satisfying of its aspirations. The mighty in intellect, the potent in position, thinkers, scholars, princes who have adhered to her, have done so in part from social or political considerations, because their soul-wants and aspirations demanded aliment and some measure of satisfaction, and they could not find it elsewhere; and since in her communion, accusations from God and their consciences might be met more easily by proxy in confession. The religious element in every nature must have a medium for development, service and worship. But these dignitaries of thought, position or office have been and are too intelligent and discerning to rely exclusively upon her instrumentality as means of grace for salvation. Well they must have known, that the “spermaceti for an inward bruise”—the accusings of a guilty conscience, the consciousness of helplessness as individual sinners;—the sovereign balm for every wound of their souls was not there,—in the “Holy Catholic Church”—Ultra or Intra-montane, or in any body of fallible men, but in One alone—able to save to the uttermost. As intelligent Catholics come into fuller light, truer conceptions of God, see clearly that rectification, and hence ultimate salvation are by faith in that Saving One, not independently in any human merit,—are born from above, and bring forth the corresponding fruits of the new life; they will graduate from it,

slough off their effete ecclesiastical garments, and assume the new symbols of righteousness, or remain to purify the old church as Hyacinthe and Dollinger have been doing.

The skeptic must admit that Protestantism with all its defects in theory and practice, as an exponent of Christianity is in advance of Catholicism; yet the former in endeavoring to avoid some Catholic errors, has fallen into their opposites. And some of the pioneer sects, instead of sloughing off the *exuvias* of the Papal church they emerged from, retain to this hour portions of its ecclesiastical vesture, —having made little or no progress for three centuries under the light of the Spirit's revelations upon the Word; they stand where they first stood at their birth in the Lutheran Reformation; indeed, wings of them have retraced their steps, are on the high road backward, and close to Rome; or are switching off to the arid sands of unbelief. Some in the advance are rapidly approaching in creed, and much in practice to the unity of the faith and of the knowledge of the Son of God—“unto a fully developed man, unto the measure of the stature of the fulness of Christ,” —giving themselves unrestrainedly to the enjoyment of the glorious liberty of the children of God. But the hallucinations of the intellect must not be mistaken for the voice of God,—the revelations of the Spirit in their souls. They are to be tested in some court of appeal,—the “law and the testimony” without and the Word within,—that which was intended to be of universal and perpetual authority, not the local and temporary interwoven, and there must

be penetration and discernment to separate one from the other. Among the more advanced of the Protestant sects, there is doubtless more theoretic orthodoxy, less ecclesiastical heresy with some than with others. No one of them can be said to embody all Gospel truth, especially in its symmetry; much less, has it attained to the purity of ecclesiastical living up to its own standard, and still less as individual members, to a very high degree of righteous living in their church, or in the world. No one of them can hold itself up with propriety as a New Testament model for all the rest. That must be left for the observation and judgment of their scrutinizing, intelligent, discriminating neighbors. To their own Master, they must stand or fall. Each must determine and answer for itself.

There are wide differences in the composition and in the administrative life of churches of the same faith and order in the same city,—from the circumstances of their origin, the original or succeeding elements of leavening and of control, the mental or educational character of the pastors. Discipline has been faithful or lax. That which has been nutriment for one class of minds, temperaments, cultivated or uncultivated, has been none to others. Those who were not edified or supposed they could not be, left and sought for edification elsewhere. During a single pastorate, the elements both of church and congregation have been entirely revolutionized, their relative position and control changed. There will be elective affinity in believers. Like will run to like. There is a radical difference in church administration as

well as in church theory. Some churches theologically deficient or heterodox, according to the prevailing standard of their denomination may, on the whole, approach nearer to the ideal perfection of the Christian church in ecclesiastical living, through faithful administration, than others adjudged to be more correct in literal faith and covenant. There are some pastors with constitutional or educational bias towards the Calvinistic scheme, others,—to the Arminian.¹ Notwithstanding education otherwise, original pre-disposition sways. No fact in psychological history is more evident.

It is truthful and proper to say, that some brains by original conformation are better adapted for receiving, apprehending and appreciating some sides or aspects of theological truth, more than others. Doubtless, theology has its Calvinistic and Arminian side. But one class of mind cannot without

1. Men are really born Calvinists or Pelagians, . . . either Aristotelians or Platonists, . . . materialistic or spiritualistic, logical or philosophical, argumentative or intuitive, . . . skeptical or sympathetic and receptive, rigid and narrow or comprehensive, catholic and free, . . . admire the harder sternier virtues, or are won by the nobler gentler, finer qualities of the soul, . . . limit themselves to the senses and to the range of the understanding and to what can be submitted to its processes and decisions, or they love to ascend to the region of the supersensual, and covet intensely the higher revelations of a disciplined faith. The two orders are ever ranged on opposite sides in theology, in philosophy and in real life.—*John Young*.

I knew a witty physician who found the creed in the biliary duct, and used to affirm that if there was disease in the liver, the man became a Calvinist, and if that organ was sound, he became a Unitarian.—*Emerson*.

doing violence to original predisposition, dispense the Arminian side of the Truth; nor another, the Calvinistic: hence the main source of theological differences and of dissensions,—the many sects perpetuated beyond necessity, as is believed, through the selfishness as well as the inherent one-sidedness of the sects themselves.

The churches themselves assimilate to their priesthood,—“like priest, like people.” Some magnify and lay stress upon denominational peculiarities and requirements; others are lax in the exposition and enforcement of the church-creed. Some are vigilant and rigid in the reception of members, others are loose and superficial. Some cleave with tenacity to the Shibboleth—and traditions of their fathers. Others cut loose from sectarian restraint,—striving to keep abreast with the light that is ever and increasingly blazing upon Biblical truth and human duty—out of the revelations of science, of Providence in history and of the Spirit in personal experiences. They profess to aim to reach the consciences of men, to touch their souls, to do them good. They fish for men. Some are High Church and Ritualists; others, Low Church and Evangelical. There are right and left wings in every denomination. Some preachers are declaimers and exhorters,—they cannot be anything else. Others are thinkers and logicians. Some denominations and their clergy go to seed in doctrinal rigidity,¹ in “earnest contention” for certain dogmas and practices which they assume to be pre-emi-

i. The O. S. Presbyterian church is dying of rigidity, said one of its D. D's, at one of its denominational gatherings.

nently, "the faith once delivered to the saints"—their interpretations and traditions tacked on. Their God is a stone Jupiter, and they themselves are stony-hearted to men. Others make philanthropy,—which may or may not have a God and a Savior in it, the substance of the Gospel, and of their ecclesiastical life. Shall disciples of unlike mental structure, temperament, culture, theologic predisposition or preference, spiritual necessity, be forced to receive their aliment from their antipodes, because they bear the same ecclesiastical name? Nay, verily. Let there be liberty. There must be among the children of God—disciples of Jesus, freedom to elect or reject.

There is the same diversity in temperaments, gifts, graces, culture, habits, tastes and necessities among members of the same church. Some are by nature, bold, decisive, incautious, self-confident and reliant. Others are timid, careful, shrinking, self-distrusting. Churches may have their Peters, Pauls, Johns, Thomases, and a Judas. When souls pass through the regenerating process, their characters are more or less transformed in time; but grace works no miracle in the substitution of one temperament or predisposition for another; often, natural characteristics are wonderfully modified, sometimes intensified, frequently kept in duress by discipline and experience,—the self-confident becoming diffident, and the timid self-reliant.

The Devil soon discerns the point of weakness in the citadel of every soul, and is ready with the requisite appliances for entrance. Many therefrom have been brought nigh to ruin, if not to utter desolation.

Sinful occasions have proved for the purification and fortification of other tried souls. Having become fore-conscious through bitter experience of the point of weakness in the time of danger, they have been led to summon the entire forces of God, and of their own being for help in such time of need. Thus as Christian warriors they have been specially fortified through grace at these joints of weakness. Many a Christian, doubtless, has been suffered to tumble from such unfortified heights into depths of sin, that he might be forewarned and forearmed against a future plunge into ruin. God, it is evident, suffers His children to be tried that they may be indurated for effectual resistance to evil. Round it the battle rages fiercest and strongest, till the poor soul, if it has but once yielded or has been self-reliant, is forced to cry out: Lord! save me from the consequences of my folly, or I must perish.

"Ye have heard of the patience of Job,"—that is, his suffering endurance to the end,—not always patience. There was, indeed, sublimity in it. It is proverbial to all time. The story is doubtless true—in dramatic form. The calamities were extraordinary and cumulative in a brief period. Job became resolute, insubordinate, insubmissive,—fierce even in his complainings at the height of his troubles,—revealing in him the infirmity common to all when laid bare. It is difficult for a soul with little or much faith,—having been favored with a large measure of worldly prosperity and with a consciousness of the divine favor, to be otherwise than serene. How much the manifestation of ordinary faith, even, is contin-

gent on sound bodily condition, freedom from anxiety, inward peace flowing like a river, auspicious surroundings! Many well-to-do worldlings, as well as well as heavenlings manifest exuberance of a certain species of faith under such circumstances. The Devil was right; he knew if he could be allowed scope, opportunity and sway, he could get Job on the hip: "Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land!" A soul, we say, with large or small measures of grace, under such inspiriting conditions, cannot be otherwise than buoyant. Occasions are always the Devil's opportunities, and he will not fail to make the most of them. Who,—what believer will not be exuberant in faith, buoyant in hope, when all things go well with him? Job began well in the reception of the first installment of the Devil's calamitous assaults. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "What?" said he to his refractory, recusant spouse, "shall we receive good at the hands of God, and shall we not receive evil?" But as his troubles cumulated and their billows began to roll over him, he staggered, ominously wavered before the Devil got through with him. His feet were almost gone. His steps had well nigh slipped. He cursed the day of his birth. Then broke into the bitterest complainings, remonstrances, and protestations. Suffering gave them intensity and amplification. Never was such a tide of passionate utterance

poured forth. It was human. It was nature. He held fast his integrity, yet surely his faith—basis of all patience, wavered, was almost if not “clean gone” for a moment in his extremity.

“The man Moses was very *meek* above all the men who were upon the face of the earth,” by which we are to understand that he became such through grace. Surely he was not constitutionally the most patient, the humblest and the gentlest of men. He shrank from going into the presence of Pharaoh at the command of Jehovah to organize and to head the Exodus of his people. “Who am I?” “O my Lord! I am not eloquent. . . . I am slow of speech and of a slow tongue.” At the outset he was presumptuous, daring. He slew the Egyptian,—hasty to run before sent, and in his disappointment and consciousness of inappreciation fled to the land of Midian, where he remained many years, till Jehovah summoned him decisively to his work. He certainly was by constitution very choleric—tempestuous in wrath. Grace never entirely subdued the inflammatory tendency. “His anger waxed hot, and he cast the Tables out of his hands and break them beneath the mount,” as he beheld the idolatry of the children of Israel.

Jacob, to his maturity, relied on his characteristic subtlety, craftiness, policy, shrewdness, management, duplicity, selfishness and self-seeking for material success. He attained it, but the day of visitation came as it comes to all—especially the self-seeker. The hour of hours to him this side of death he had striven so many years to avert—to escape had come,

and he had to face it and to bide its results: his many herds and the retinue of wives and children, men-servants and maid-servants, passing on before him, systematically grouped from the least valuable to the dearest, would be flimsy interposition to the anticipated, dreaded alternative. Encounter Esau, his wronged brother, he must. There could be no evasion now. Stratagem was useless, devices at an end, deception vain. It was life or death for him that night. Thus it is with every transgressor when he is compelled to face his retributive hour. Alas poor soul! he must have known it would prove a feeble barrier; he fled from it himself as the shades of night came,—abandoning his herds, servants, wives and children, so sagaciously pre-arranged, to the tender mercies of an exasperated brother, as God might permit or restrain,—rather cowardly, it seems, unless it was purely for uninterrupted communion with his God;—he retired or fled over the ford Jabbok, where he wrestled all night for deliverance and prevailed. Thereafter he was a changed man. He turned from self to God. O poor Jacob! what would have become of thee and of thy calculating, unjustly discriminating mother? what would become of the multitude like thee in every generation, were it not for regenerating, sanctifying, sovereign grace? Such natures are justly repulsive to the world, but grace can save even such at the last hour.

David, in certain sanctified elements of will, love, magnanimity,—out of such a refractory race,—by contrast, for his time and relatively, was a man after God's heart. Yet when under the sway of his

lower elements, and Satan had possession, his deflection from right, goodness, justice was appalling,—reeking of Gehenna itself. Dost thou rail at him, as if he was totally a confederate of evil, and not in the major portion of his life an ally of good? Read the Fifty-first Psalm, and consider what thou art thyself, and what most probably thou would'st be, unrestrained in thy passions,—given over for a season only to the possession of the Devil, at such an age and in such a position. Perhaps thou would'st have become a bloodthirsty Nero,—with such power place, environment.

John was the “disciple whom,” it is said, “Jesus loved”—for whom He had a special affinity, for He loved all. This fact in conjunction with the peculiar structure, ever-pervading tone of his Gospel and Epistles, has created the impression that he was by nature the most amiable and attractive of men: the revolution and transformation wrought by grace through the discipline of many years has not been considered: the introduction to John is as Jesus left him and as grace elaborated him: the fact is overlooked, that he was in fact, by nature, a “son of thunder”—swayed by ambition and self-seeking as was his mother—another Rebekah; that in the novitiate of discipleship, even, he was ambitious to have assigned him a right or left hand place in the anticipated material kingdom of his Master; that even then, with his brother, he would have impulsively called down fire from Heaven to destroy a village of the Samaritans, because they would not receive and

hospitably entertain the disciplehood on their way to Jerusalem.

Simon became the steadfast, loyal Peter from the impulsive, fitfully self-reliant but unstable son of Jonas. Saul, from the furious, uncharitable, straight-laced bigot of Tarsus,—“a Pharisee, the son of a Pharisee,” became the magnanimous, royal-hearted, tolerant Paul. But he took with him his natural zeal into the kingdom, intensified by grace, but disciplined, attempered, circumvested and pervaded by love.

Thus grace modifies. It transforms, sanctifies, stimulates, restrains, symmetrizes, new-directs, exalts. Experiences, adversities, trials work conjointly in the line of the gracious, sanctifying work. Illustrations are abundant in history. Washington was naturally self-willed, obstinate, and when roused, tempestuous and ungovernable in his wrath.¹ He became self-controlled, persistent, patient under exhausting, long-protracted tests and exigencies.

In the recognition of such various idiosyncrasies in physical, mental or moral constitution, such diversities and inequalities in education, it must be said, that though there cannot be expected or realized here a mathematical unity in thought or expression, even in regard to a divinely crystallized statement, yet believers may approximate measurably to it, and in the great essentials may be able to “see eye to eye,” and certainly be one in apprehension of those

1. Being interrupted once in his devotions by an importunate knocking at his chamber, it is said he arose and thrust his sword through the panel of the door.

"two commands on which hang all the law and the prophets;" in recognition of Jesus as the Savior of men—the hope of the world; in dependence upon the Spirit as supreme in all attempts to edify one's self or to evangelize others; in fellowship with all the good on earth and the glorified in Heaven; in all the hopes and promises of the Gospel; in prayer and praise to Him that sitteth on the throne, and to the Lamb forever. There ought to be a present realization of such unity. It ought to be manifested to the world. It exists to a greater extent than generally supposed. It wants only combination and expression.

But the Christian sects must take up some of the *skandala* out of the way,—they are not necessarily such, but they are so held and made. If they aspire for a closer union in doctrinal expression as well as in fellowship of heart and purpose, they must test the literal accordance of their creed with the literal statements of the Scripture. To the law and the testimony must they go,—not to traditions or the exegeses of the early or the later Fathers,—not at all to human standards, or to the contemporaneous opinions and predilections of their church dignitaries: all, for which they cannot find a "Thus saith the Lord," —a divine intimation or lawful inference, they must unhesitatingly discard. They must reconstruct and constantly keep reconstructing, as more light breaks in upon God's Word, profiting by the wisdom of American citizens in the frequent reconstruction of their civil governments. When this reduction, this pruning process is faithfully performed, there will be little left of their idolized "articles of faith," beyond

a very few elementary statements. There will be no metaphysical subtleties about the moral ability or inability of God or men; perhaps,—nothing about God's *decrees* in the presumptuous and dogmatic statement of them, since it is questionable whether He Himself has given any such literal expression or enumeration of them. Men should not undertake to intrude upon or to supplement the silence of God.

In such excessive attachment to the frame work of a Christian church, and the machinery of its government—with regard to which, little is revealed in the New Testament beyond the statement of simple facts, is the great obstacle to such unity as is possible of realization, not merely in pertinacious adherence to either Calvinistic or Arminian shibboleth, or any theological subtleties, not Scripturally affirmed. What is a church? What is a Bishop or a Pastor, an Elder or a Presbyter? Are they different names for the same office,—often used interchangeably to designate the same person according to age or special station? Should local churches delegate to external bodies any of their prerogatives and duties? Have the latter Scriptural authority for their organizations? Is each local church independent in its sphere of action of every other? What is Baptism? Is it immersion or pouring, or sprinkling, or each and all indifferently? What is the etymological meaning of the defining word? What was the primitive practice illustrative of it? What is its relation to the individual believer or to a church? Who are its proper subjects,—believers exclusively, or unconscious babes and unconverted children also? and that by sprink-

ling on the faith substitute of their parents? What is the relation of Baptism to the Lord's Supper? Is the recipiency of the first precedent and pre-requisite for participation in the last? Was its observance intended to be perpetual, and of binding obligation upon every future believer?

Some find an easy solution of such interrogatories in the etymology of the defining or describing words, in conjunction with the context and with primitive practice. Others do not. Yet there might exist all these differences of belief and varieties of ecclesiastical life,—provided they were intelligently and conscientiously held, and did there prevail between dissentients the highest unity of love, fellowship, prayer and praise.

No light as yet has come upon the Written Word—God inspired, which has relieved zealous Christian students of it from literal obedience to those external requirements enjoined upon primitive believers. True: sects are in danger of heeding more the shadow than the substance, the symbol than the reality. "Scrupulosity—about laws positive," says F. W. Robertson, "generally slides into laxity about the eternal laws of right and wrong." But it might be expected, that those scrupulous in the observance of an external requirement, would be no less careful to obey the moral precept thus illustrated. The history of religionists shows the contrary. It has been easier to proffer money, anything materially valuable,—the service of the body, or "the calves of the lips"—Hosea iv: 2, than to give the heart. The first impresses—is more satisfactory to a worldly self-compla-

cency; the latter is not seen of men,—is known only to God.

There is no external act in religious service more solemn and impressive;—there could not be, as it seems, a more beautiful and significant symbol of death and burial to sin, and of resurrection to a new life, than the Baptism—the immersion in pure water of the body. Who but Jesus could select or reconsecrate one so significant? How careful then should churches and administrators be in the administration to those alone, who evidently have become new creations in Christ; that in the selection of the occasion, the arrangement of the service, the remarks offered, there be no Pharisaic exhibition of denominational self-complacency, no eye or end for artistic or dramatic effect; that the act be left to speak for itself, as speak it will, in the befitting silence for the most part of the administrator; and especially without the pedagogism of lexical and historical citations at the water's side.

To those substantial and efficient disciples—earnest contenders for certain elements of the faith once delivered to the saints, fruitful in good works, recognized great powers under their Master in the Christianization of the world;—to those who are constrained—conscientiously without doubt, to apply water to the foreheads of their little ones in conjunction with their dedication to God; the inquiry would be pressed with as much delicacy as fidelity to the truth will allow, whether it would not be promotive of Christian unity, and a removal of one of the barriers to the same, if they would designate that application by a

term etymologically definitive of the act performed, or by some other becoming appellative, than to misapply to it a name selected and consecrated by the Master to define a different act--as its etymology and all attendant circumstances of its use indicate, and that act with respect to *believers alone?*

As professedly they do not attach much importance to Baptism; regarding it merely as a "form," a "sign," a "seal," a "sacrament;" and that "a drop of water is as good as an ocean," according to their interpretation and for their purpose; it is again pressed, why can they not, from regard to the tender consciences, the honest convictions of those who cleave to the letter and the practice of the N. T., and for the sake of unity they love so well, drop the use of the word "I baptize" in the formula as they administer, and substitute therefor the word dedicate; "*I dedicate thee?*" Or, if they must employ a word including a *watery* application of some sort, take one which somewhat definitely expresses the kind of application: I sprinkle, bedew or moisten, or I rantize, cheize or pour thee? Then their dissenting brethren, though they cannot find any warrant or authorization in the Word of God for such practice to such subjects, as have not the great scholars of the world, —their own included and conspicuous, would regard the application of the immersed digitals of the consecrator to the thus rantized or sprinkled foreheads of the dear little ones, as perhaps a harmless act, and the dedication of the babes themselves as precious, becoming and commendable on the part of the Christian parents. In their recognition of parental re-

sponsibility and the potency of education; in their aspirations and earnest efforts for the early conversion of their children; in their vigilance to preserve them from the bias and virus of what they deem to be error; they are examples to those who are righteously scrupulous to execute positive commands according to the letter, but may not be as vigilant, perhaps, in attention to the eternal moral precept, and as well, a positive injunction forever.¹

To that comprehensive class of "Liberals"—so styled, many of them pillars of orthodoxy,—in clear, radical and sound thinking,—embracing many wise men after the flesh, many mighty, many noble of the earth, trying to keep the ten commandments unaided for the remainder of their lives, if with the rest of the sects, they have not been able to do so "from their youth up;"—who, to the credit of their original or Christianly acquired magnanimity, in asserted freedom from bigotry,—from sectarian or personal bias, are willing to unite with all who are in a church or out of it,—ready even "for a general union of total dissent," let it be said:

—There is no saving efficacy or salvation in mere union external or internal.

—A union on a lullaby of sailing thereafter on a smooth sea, and that all will be well in the end, is, as

1. If I go to those who believe in immersion and say: "Do you really think, that it makes any difference, when one is baptized, whether he goes under the water or is sprinkled?" they say: "It makes no difference so far as the mere effect on the individual is concerned; but if Christ said go under the water, the *obedience* or *disobedience* makes a great deal of difference." Well: I cannot get away from that. They have got me there.—*H. W. Beecher.*

is believed, an enchantment,—a fearful snare and delusion.

—Trust in its dulcet tones which dull the sense of guilt, lull a troubled conscience to sleep, and drown the voice of God in the soul is perilous.

—All is not, and will not be well to any one without previous realization of helplessness, and of dependence on the Omnipotent One alone to save.

—God is not exclusively or partially the sentimental Being, the unstable and unreliant One, that men are, under the frenzy of their pitying and sympathetic emotions.

—He indeed pities, and to the infinite.

—But justice is the inflexible attribute of His nature, the basis of His character,—of His paternal dealings. The goodness of God is but the obverse of His severity. Many, most men are "persuaded" by His "terror" when they will not be by His love.

—Retributive consequences cannot be stayed. Can they ever cease to travel somewhere, to affect some one, or some thing?

—Pity is not the last, determining arbiter of the destiny of the transgressor. There must be an end to her intermediation, to her beseeching tones, earnest advocacy, in some juncture, at some crisis, on some occasion,—Here or There!

—Justice in administration, to the sinning, unrepenting, unreconciled, is condemnation,—"the other half of crime," the "undying worm," and "the unquenchable fire" of penalty, which may be nought else than simple consequence inseparable from antecedence.

--There must be an end of dispensation,—of this *eon*, when right will be triumphant and the truth prevail. What will become of wrong doers and falsifiers of the truth? The memory of the just shall be blessed, but the name of the wicked shall rot.

—If they would be content to pass on in their “liberal” way of endeavoring to make themselves acceptable to God, and to secure the heavenly inheritance, not suffering themselves to be perturbed, should their so-called orthodox brethren excel them in external zeal and missionary activity, though not perhaps in “esthetic” “culture” and Christian doing for the necessitous immediately around them and not afar off, and if they are not recognized by them as being in good standing on their evangelical platform,—it would be well. God is their judge, not their fallible brothers of other faith. The declaration of Jesus comes thundering adown the centuries to them, as to all the sects: “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.”

Were it not for the courage and the independence of a few clear-headed and sharp pioneers of thought in every generation, there would be no progress in theological or other science. Men would be in bondage to the belief of their ancestors or predecessors,—to their present shibboleths.

Discussions, deviations, enlargements, modifications, supplements, restatements, reconstructions are not only discouraged, but condemned—deemed presumptuous, if not blasphemous by the Pharisees of every time, are exposed to the anathema maranatha of the plagues pronounced upon those who add to or

subtract "from the words of this book"—that is, their interpretation of it. He who will ever assert and maintain his right to think for himself,—keep himself free while in sectarian bonds,—with mind uplifted and heart open ever to the light that may break in upon them, may expect to lose caste, forfeit standing in his sect. He must be content to wait until he has gone for apprehension and appreciation, if it ever comes this side of the heavenly adjustment. No ostracism is bitterer than the ecclesiastical or the social. The excommunication of the Jews or of the Papal church, the exclusions of the Hindoo castes have been terrible enough; but the ecclesiastical taboo of Protestant sects has been no less bitter,—to upright, conscientious, sensitive souls —bitter as death itself. How much must Wickliffe and Tyndale, the host of the earlier and later reformers and non-conformists,—Luther and Bunyan—their contemporaries or successors have suffered!

Each age will have its religious recusants and non-conformists, who become so, not merely from constitutional refractoriness, but from enlightened judgments and consciences,—men who are discerning and intelligent beyond their time, and upon whom, therefore, will be placed the ecclesiastical and social ban of the sects, with which from principle, predilection, affinity or choice they have affiliated. Each succeeding generation will build and garnish the sepulchers of the good men whom their ecclesiastical predecessors stoned or crucified. Let a clergyman or a prominent layman of any denomination at the present day dissent from the concreted shibboleth of

the sect, or even from its fossilized and obsolete phrasology; deviate at all from its exegesis or limitation; undertake to give it expansion or fresh application; to slough off any effete features—secretly believed in many hearts to be unscriptural as well as antagonistic to a sanctified reason and common sense; let them even be independent in thought or action beyond the “received version” of the denominational faith or polity; let them refuse to be yoked into the usurpation of external instrumentalities over the churches; and they will be lively and mercilessly stoned in the modern way by the Pharisees of the sect, pelted vigorously by the editorial slings of the official scribes. Unsanctified stoning by malicious misrepresentation and abuse it will be characteristically, rather than the cannonade of scripture and logic. *Stones* have always been the weaponry of bigots. Frequently a stiletto will gleam through an editorial paragraph. Heroes in thought and expression are passing off the stage every day, who were once compelled to pass through the gantlet of the Pharisaeic stoning of those, who, if they still linger on the earth, thrust themselves in as chief mourners at their funerals.

John Robinson left a precious legacy to those aspiring for Christian union, for a closer fellowship among believers, in the familiar, oft-repeated utterances, two and a half centuries since,—ever to be recurred to with profit: “If God reveal anything to you by any other instrument of His, be as ready to receive it, as ever you were to receive any truth by my ministry, for I am verily persuaded, *am very con-*

fident, that the Lord has more truth yet to break forth out of His holy Word."

Said old John Cotton of Boston: "For a church to prescribe its profession of faith to their posterity—to be a form and pattern unto others, sad experience hath shown what a snare it hath been. Therefore, if a church finds that it has incorporated into its 'Articles of Faith' some dogma not warranted by the Scriptures, it is not only the right but the duty of that church to amend the objectionable formula. In my serious judgment, those who set up in the church any form of words which are not the very words of inspiration, as a form that shall never be changed, are responsible for setting up an idol in the house of God—especially if that form is prescribed as the inflexible form in which every candidate for Christian fellowship must make profession of his personal faith."

Though some of the sects may have more ecclesiastical truth in them than others, and each one has something valuable, perhaps Scriptural which another has not, there cannot be with propriety any boasting, any self-gratulation, any confident vaticination therefor. Such exhibition is offensive to the Christian spirit. The celebration of centenary periods of existence is profitable for review and stimulus, provided the expression takes shape in the tone of these declarations: "What hath God wrought!" "Hitherto hath He helped us." "We thank Thee, and will take courage." "Not unto us, but unto Thee, O Lord! be all the glory." "Make all one that love Thee," "Work through all Thy people for the speedy

evangelization of the world."—Otherwise it is sectarian folly.

If the principal evangelical sects desire a larger unity in the Christian family, they must call a halt in their methods of evangelization. What is their common procedure? When a new field, Home or Foreign opens, forthwith each representative Mission society dispatches to it an agent or a laborer,—if to the Foreign, with funds for the erection of buildings, the translation of the Bible into the native tongue, when one,—the joint product of the best scholars in all the denominations on the field would be sufficient.¹ In a new town or village of the Home field, even if there are not over a thousand persons in it, each sect hastens to be represented in it by a mission or a church. Thereupon, all the families therein are scoured by collectors for contributions towards the erection of a chapel or a meeting house, and for other auxiliary appliances. Then succeed periodically

1. No less than nineteen [there are twenty-two] varieties of Christianity are at present trying to convert the Japanese. The nineteen do not agree as to what the ministry is, nor as to the Word, some including the Apocrypha, and others discarding it altogether; and many differing as to the Scriptures. Nor are they agreed as to the Sacraments.—So too, on doctrine, discipline and worship. There are all sorts of contradictions of belief. Now: if Christians with eighteen centuries of accumulated tradition cannot agree, how can we expect the heathen to solve the great riddle?—*Rev. Dr. Hopkins, a High Churchman.*—Quoted by H. W. Beecher.

There are in England ninety-nine different persuasions exclusive of twelve kinds of Baptists, and thirteen kinds of Wesleyan Methodists, making in all 124 sects, supporting among them all 20,000 places of worship, churches and chapels.

various printed circulars for kindred purposes. If regular services are maintained on each Sunday, the church-going population is divided into squads, and every Christian believer is expected to attend those which represent his sectarian belief, whether the ministerial deliverances meet his intellectual or spiritual necessities or not. Indulgence of liberty in attendance elsewhere is not expected, and if taken, is at the peril of being branded as recreant to the principles of the sect with which he has affiliated. Of course, if disciples of the Christ were shut up to this method of evangelization, there might be no question as to their duty. But are they? Is it necessary that there should be so many representative Missionary Societies or Boards, so many sectarian places of worship? If there must be, for instance, separate departments of Home and Foreign labor in the evangelical denominations of these United States—though the work is one and the same, why cannot all these Societies and Boards be combined into one or two? Then, a host of supernumerary officials might be relieved and relegated to other individual work to which they might be called,—in their own or more destitute regions, and a vast amount of money be saved for the combined and united work, and Heathendom as well as nominal Christendom be spared the humiliating spectacle and the perplexity of witnessing a number of evangelical denominations scurrying for the primary occupation of a field, and for the propagation of their peculiar tenets—relating chiefly to externals,—important of course in their place and order, while the great doc-

trines of grace and salvation through Jesus the Christ are made secondary and subsidiary, and are o'ershadowed.

On the opening of a new Home field, why cannot Christian believers in it,—or if not able pecuniarily, why cannot believers abroad unite with them in building one substantial meeting-house, adequate for present and prospective congregations in the near future, and make provision that ministers representative of each denomination may successively occupy its pulpit each Lord's day; and thus the varied spiritual wants and necessities of the community be respectively met? Then, Christian believers in it would not be divided and segregated into small squads, and not be burdened with debt for chapels; then, they would not be compelled, periodically, to make pecuniary appeals to their own congregations, to others, and to the community at large for help in cancelling the debts incurred, in paying ministerial salaries, in meeting the current expenses of their enterprises.

But it is replied, that distinguishing tenets are held to be, by those embracing them, important if not essential elements of faith required to be "earnestly contended" for, as well as any other teaching inclusive of the Scriptural doctrines of grace and salvation. Would there not be thus afforded ampler opportunities for the advocacy and "earnest contention" on behalf of such tenets, before larger audiences,—for it is to be presumed, the hearers would not be confined on the allotted Sundays to those families who hold or are favorably disposed to them?

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson*.

The letter can never serve as a standard for the *spirit* of Christianity—the two are altogether incommensurable—the letter *alone* in fact, never *has* secured the unity of the church—but the unity we so much yearn after comes only through the development of the religious *life* . . . the spirit of Truth interpreted by Divine aid, and perceived through the awakened religious consciousness of true believers is the real and essential revelation.—*Morell*.

The heretics in civilization, not to speak of theology have done most for the world.

The only teacher who can expect to preside over a united school is Euclid, but even Euclid would soon find, that if there were two methods of drawing a straight line, his school would be broken up into two parties.—*F. W. Robertson*.

For the improver of natural knowledge, skepticism is the highest of duties, blind faith the one unpardonable sin.

The mental power, which will be of most importance in your daily life, will be the power of seeing things as they are without regard to authority, and of drawing accurate conclusions from particular facts.

No educational system can have a claim to permanence, unless it recognizes the truth that education has two great ends to which every thing else must be subordinated. The one of these is to increase knowledge; the other is to develop the love of right and the hatred of wrong.—*Huxley*.

In the case of any person whose judgment is really deserving of confidence, how has it become so? Because he has kept his mind open to criticism of his opinions and conduct.

The steady habit of correcting and completing his own opin-

ion by collating it with those of others, so far from causing doubt and hesitation in carrying it into practice, is the only stable foundation for a just reliance on it.—*Mill on Liberty*.

He, in whom the love of truth predominates, will keep himself aloof from all moorings and afloat.—*Emerson*.

Catholicism will soon be scarred and seamed by great schisms; the days of Avignon, of the Anti-Popes, of the Clementists and the Urbanites are about to return. The Catholic church will see another sixteenth century, and yet, notwithstanding its divisions, it will remain the Catholic church. It is not probable, that for a hundred years to come, the relative proportions of Protestants, Catholics and Jews will be materially varied. But a great change will be accomplished, or at least, people will become sensible of it. Every one of these religious families will have two classes of adherents; the one believing simply and absolutely after the manner of the middle ages, the other sacrificing the letter of the law and maintaining its spirit. In every communion, this latter great class will increase; and as the spirit draws together quite as much as the letter separate, the spiritually-minded of each faith will be brought nearer.

Catholicism, with the majority of those who go back to it, is not so much the collection of credences vast in extent and infinite in detail that fills the volumes of a theological treatise, as it is religion in its general sense. Among the neophytes who attach themselves to it most zealously, there are few who seriously think of the dogmas they embrace; when these dogmas are explained to them literally, they reject them, or fritter them away by agreeable interpretations; nearly all are heretics without suspecting it. They are brought back to the church by the eternal instinct which leads man to attach himself to a religious creed—instinct so imperious, that, rather than rest in doubt, he accepts blindly the faith that he finds ready made.

Ah! we must be careful how we think that God has left that old church forever. She will renew her youth like the eagle; she will flourish again like the palm; but the fire must purify her; her earthly supports must be broken; she must repent of having trusted too much in the flesh.—*Renan*.—*The Future of Religion*.

A consistent Roman Catholic is a man “who has had the back-

bone of his conscience broken, and to break the backbone of the conscience is to break the backbone of faith."—*Bampton Lectures, 1879.*

You shall hear from some politic supporter of religious establishments: "Between ourselves, these churches and parsons and all the rest of it are not for sensible men, such as you and I; we know better; we can do without all that; but there must be something of the kind to keep the people in order.—*Herbert Spencer.*

For there is a true church wherever one hand meets another helpfully, and that is the only holy or mother church, which ever was, or ever will be.—*Ruskin.*

The Unitarian faith offers no battle to worldlings, flings down no challenge to music, art, literature, the drama, engages in no deadly conflict with formalism, ritualism or ceremonialism; has in fact, no well defined foe; it does not toil to save men from hell, for it believes in no hell of flame and everlasting torment; it does not toil to get men into heaven, for it believes in no such heaven as men can be "got into." The salvation of souls is hardly its object, for it does not put the issue between salvation and damnation with sufficient sharpness to engage the consecration of the will. The social improvement and elevation of men is not its object, for it has no working philosophy of social life. There are ideas enough in it, but it lives in ideas, and like the giant Antæus languishes there.

Some say the Radical belief is but a heap of denials, and no faith can live on denials. It has no Trinity, no Incarnation, no Redeemer, no Vicarious atonement, no Day of Judgment, no Perdition, no Salvation for believers, etc., etc.—*O. B. Frothingham.*

The creed of one who has large reflective but small perceptive faculties will be very different from one who has large perceptive but small reflective faculties. A dry thinker has no social emotions, and no artistic feeling. The truth he sees is truth as bare as granite.—No flower in it, and no color in it;—pure, high, dry speculative truth. That seems to him sweet and beautiful,—conforms to his organization. His next neighbor is poetically endowed; and no truth seems beautiful to him that has not leaves and flowers. Color which comes from feelings is to him an essential part of the statement of the truth itself.—Reasoners and factualists,

dreamers, seers, sharp analysts, men looking up and around, perceiving the minutest objects—cannot be brought to the same form of statement, the same symbolism.

. . . A man of poetic sentiment, can scarcely be got into the Arminian church, as represented by the Methodists, nor into the Calvinistic church, as represented by the Presbyterians. If he be full of tender associations and sweet seeings, he will incline toward the Episcopal church. If the element of veneration be added, he says, “I want to worship, I do not feel any great need of thinking, I do not care for your heavy sermons when you preach the doctrine of government: my soul is hungry. I want gentle, sweet, beauteous influences.” And the moment the organ sounds, and the priests come in wearing their vestments, he is impressed by the harmony and order and symmetry which prevail. A thousand covert, glancing ideas are brought to him, which just touch that which is in him; and he says: “That is divine. Now I have found rest. This is beautiful.” It *is* beautiful to him. Why not let him have it?

The attempt to bring the glowing and fervid Orientals, the staid and practical Occidentals, the mediaeval minds, the artist minds, the sombre and unirradiating natures, and the light and gay natures, all to one statement of speculative truth, is as wild and preposterous as the boy’s race after the rainbow. It cannot be done.

Churches come together by elective affinity; and each has hidden in its bosom some great element that perhaps none of the others have.

Sects are candlesticks, and a man or woman that is big enough to be good for anything is too large for any sect.

A creed is a good thing to teach a congregation by, and to catechise children by. It is good to lay down general points of belief round which a congregation may gather. But a creed is not a whip of scorpion by which we are to lash each other’s backs.

Ministers make themselves ecclesiastical engineers, and are so busy running the machinery of the church, that they have no leisure left for anything else.

I believe the time will come, when the liberty and catholicity of all sects will be such that men will not be talking about abolish-

ing denominations and sects. The idea is an absurdity. They never will be abolished. But the time will come, I believe, when a man will feel at home in them all, and when Christianity will be open and free to all alike. Then you will have Christian union.—*H. W. Beecher.*

. . . the development of differences must precede their reconciliation. Variety must precede harmony, analysis must prepare the way for synthesis, opposition must go before union.—*Jas. F. Clarke.*

However stringent and pronounced may be the form in which one's traditional faith may have been expressed, it is certain that temperament, gradually, with irresistible power modifies one's creed.—*Old Town Folks.*

Like coalesce in this world with unlike. The strong and the weak, the contemplative and the active bind themselves together. They are necessary for each other.—*F. W. Robertson.*

We are all of us *traditioners* in a degree much greater than we think. What we suppose to be from Scripture is really, as a general rule, from the catechism, or the schoolmaster, or the preacher, or the school of thought in immediate contact with which we have been brought up.—*Gladstone on Ecce Homo.*

The strong lines of character which marked men on earth, one may suppose, will distinguish them hereafter. Paul will retain his ardor, John his kindness, Isaiah his imagination, . . . there will be different degrees of the same excellence and different employments corresponding to the character. . . . We shall be the same beings as on earth; we shall retain our present faculties, our present affections, our love of knowledge, love of beauty, love of action, love of approbation, our sympathy, gratitude, and pleasure in success.

I imagine, that our present religious organizations will silently melt away, and that hierarchies will be found no more necessary for religion than for literature, science, medicine, law, or the elegant and useful arts.—*Dr. Channing.*

. . . in the sense of that living belief which regulates conduct, they believe these doctrines just up to the point, to which it is usual to act upon them. The doctrines in their integrity are serviceable to pelt adversaries with.—*Mill.—Liberty.*

"I will not loathe sects, persuasions, systems, though I cannot abide in them one moment, for I see that by most men they are still needed."—*Margaret Fuller.—Memoirs.*

"Truth is the property of no creed, but belongs in varying proportion to all Christian churches."—*Pere Hyacinthe.*

Wisdom, justice, self-denial, nobleness, purity, high-mindedness,—these are the qualities before which the free-born races of Europe have been contented to bow; and in no order of men were such qualities to be found as they were found six hundred years ago in the clergy of the Catholic church.—*Froude.—Times of Erasmus and Luther.*

The highest unity is to be reached only through the full development and reconciliation of the deepest and widest antagonism.—*Hegel according to Caird.*

Nor is it all incredible, that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For, all the same phenomena, and the same faculties of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind, several thousand years before. And possibly, it might be intended, that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.

It is highly necessary that we remind ourselves, how great presumption it is, to make light of any institutions of divine appointment; that our obligations to obey all God's commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from him, lay us under a moral obligation to obey them;—*an obligation moral in the strictest and most proper sense.* . . . Positive institutions are manifestly necessary to keep and propagate religion amongst mankind.—*Butler's Analogy.*

If the work of this world's conversion cannot unite the body of Christ, what can do this? . . . Can that be Christian union, which vanishes the moment there is something to do?—*Prof. A. Phelps.—Bib. Sac. July, 1854.*

So long as the male was looked upon as the only type of God, and the masculine virtues as the only glory of His character, so long was the truth yet unrevealed. . . . It was not manhood, but humanity that was made divine in Him. In all noble characters you find divine manliness, divine womanliness blended.—*F. W. Robertson.*

It is not enough to shout in women's conventions for women's rights. There are things that women will find to do at home before they come to these questions of suffrage—though these are in their place important. There are virtues, there are rights, and there are duties, that lie fundamental to the prosperity of the household, and so take hold of a woman's very life, and to which women's attention should be called.—*H. W. Beecher.*

In all this talk about the rights of men, and the rights of women, and the rights of children, the world seems to be forgetting what is quite as important, the *duties* of men and women and children.—*Harriet Beecher Stowe.*—*The Chimney Corner.*

And woman is not undeveloped man,
But diverse. Could we make her as the man,
Sweet love were slain. His dearest bond is this:
Not like in like, but like in difference;
Yet in long years liker shall they grow,
The man be more of woman, she of man;
He gain in sweetness, and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind,
Till at the last she set herself to man
Like perfect music unto noble words;
And so these twain, upon the skirts of time,
Sit side by side, full-summed in all their powers,
Dispensing harvest, sowing the To Be.
Then comes the statelier Eden back to men,
Then springs the crowning race of human kind.

CHAPTER VIII.

THE MINISTRY OF WOMEN.

For ye are all the sons of God through faith in Jesus Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus.—*Galatians iii: 26-28.*

The head of the woman is the man; . . . but the woman is the glory of the man.—*I Cor. xi: 3-7.*

What are the rights, duties and responsibilities of women? What participation shall they have in secular and religious affairs? What shall be their relative position when humanity shall be Christianized? These are questions that society and Christian churches must confront and determine.

Though woman has been regarded and treated as inferior by man in his savage and semi-civilized state, her relative equality to him in soulhood is recognized in the teachings and practice of Jesus and His Apostles. Did ever human being manifest more consideration for her than did the Lord Jesus Christ? What if, in his letters to Timothy, the Galatians and the Corinthians, Paul undertook to limit and restrain local abuses on the part of the other sex? The ennobling specification of various women by their names, with those of brethren who labored much

with him in the Gospel, cannot be forgotten.¹ Believers individually and as bodies, in the past, have been narrow and unjust in restricting rights, duties and privileges of women in society and in ecclesiastical life. But from the brotherhood the unhallowed leaven is being purged.

Experience confirms what reason affirms, and what cannot be shown the Bible denies, that women are the relative equals of men in soulhood; that in union of masculinity and femininity each is a complement of the other; not that rights, duties, responsibilities are equal in that they are the same, but that they are equivalent in relation and sphere of action.

Man's organism surpasses woman's in qualification and adaptation for material achievement. But women excel men in quickness and keenness of perception, in delicacy and refinement, moral and domestic sway.

Her rapid mind decides, while his debates;
She feels the truth that he but calculates.

Because, according to the Scripture narrative, whether it be literal or figurative extraction,—a fact or a

i. Some of the feminine names which appear in the New Testament are: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elisabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the Mother of Mark, Mary the wife of Cleopas, Persis, Phœbe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphæna, Tryphosa, etc. "There were many women on whom the Lord bestowed signal favors, but whose names have not come down to us;—Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity.

symbol as to body or soul, or both in conjunction,—implying at the utmost but the priority of man's creation; her inferiority is not assured therefrom, no more than, for the same reason, the physical or mental inferiority of Abraham to Terah is assured, or that of Daniel Webster to his father. Descent does not necessarily involve inferiority. Adam named her at first woman, "because she was taken out of him,"—afterwards Eve, "because she was the mother of all living." But male and female God created them, and He called their (joint) name Adam, in the day when they were created. Gen. v:2.

Superiority in physical or mental organization cannot be predicated from priority of being or headship of race. The material basis of woman's structure, as declared, having been "taken from man," of which "He made" her,—distinctively, independently, as He made man, may indicate a certain dependence on him, as his subsequent descent from her declares the necessity of her being and her indispensableness to him. Since the practical reason,—the combined judgments of men, is not allowed to decisively settle this question with Bible religionists, the appeal is to what can be indicated from the facts or declarations of that Book. The principal resort is to the statements of Paul.

Though it be admitted that all Scripture—the rec-

There are the many anonymous women who tried, in one way or another, to serve the Lord Jesus; the woman-evangelist of Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber."

ognized Canon, God-inspired, is substantially authoritative—that is, the truth embodied,—by no means interpolated and transcribed errors; it is not admitted, that every declaration was intended to be universal in its application and in obligation, and not sometimes exclusively local and temporary. Doubtless, the thought or the sentiment revealed was, sometimes, only one of the many sides of truth—toned more or less by the idiosyncracy, the mental or moral habits, and the limitations of the medium through which it came. The statement of truth through Paul, Peter, James and John was as varied as the natures through which it passed.

There was femininity as well as masculinity in the manifestation of God in His Christ. They twain were in complete proportion and adjustment for union in Him. In all that He said or did, there is no affirmation or implication of woman's inferiority to man. He assumed her relative equality, as in fact do all large-minded and large-hearted men. To Him, the home of Mary and Martha was specially attractive. It was the feminine,—the complement of the masculine, which men in all ages had ignored and striven to depress in humanity,—it was the feminine in man or woman, conspicuous in the disciple whom Jesus loved,—not the mere female sex, for which He had affiliation, as if He would thus significantly remind men of their previous sad neglect and gross injustice, and thus concretely enforce the theory of all His teachings, that the love-element is to sway the world. God Himself is love.

It is apparent, also, that the judgments of the apos-

tolic writers respecting the practices and customs of society where they went, though they were God-inspired, were more or less swayed and toned by the bias of constitution. Paul, against natural desire, and the general duty of marriage, chose celibacy. Who will affirm, that his declarations respecting woman's sphere in a church, or her general duties in the family or in the world were not limited or modified by this fact? Besides: his Epistles were primarily specific and intended for local application. Universal truth in them was universal in application, as is true of all writings. A certain measure of inspiration is imparted to each man, though not the same measure, nor an equal to the same one, at different periods. The manifestation of the Spirit is given to *each man* to profit withal. 1 Cor. xii:7. Paul in one instance distinctly stated, that the judgment he gave was by permission,—as the mere expression of his fallible opinion.

Headship in the family,—the prerogative of the husband and the father, is not based on mental superiority, but on domestic, social, political necessity, as well as on divine statement and requirement. Where there will be conflict of opinion,—and there must be unity in action,—to some one must be the ultimate appeal and final decision, taking with it, of course, the consequent responsibility. Rights and duties between men and women are reciprocal—to be mutually respected. Women, in common with men, when they have secured their own rights, are not free from the temptation to usurp the prerogatives and rights of the other sex. When they suffer themselves to be thus

possessed, they unsex and discrown themselves of the tiara of "glory" in their sphere, with which the Apostle adorned them. The illustration is not refined, perhaps coarse, but it seems pat:—when two persons undertake to ride a horse, one must ride behind. It is so,—exterior to the family, in every circle. The righteous and the wise husband and father will not come to the assertion of his prerogative, except in the last extremity, and after the conference and the counsel with the wife and mother. But there are exceptions even to this general rule, when the incapacity of the natural "head" for his position is very manifest, and the superior capacity and wisdom of the "glory" are equally apparent. All resistance of the inferior to the superior sway of the superior in mind, morals and culture,—even of the masculine to the feminine under such conditions is futile. But in that sway there must be no controlling conceit and self-seeking, and it must proceed upon a righteous basis. The Chief Justice is superior in position to his Associates on the Bench, to the Advocate at the Bar, or to a Juryman in the Box; but he may be altogether inferior to them in original endowment or culture. Very often is the wife intellectually superior to the husband, but unless the natural and ordained "head" is manifestly incompetent to reach and to wield a last and right decision, the wise woman and wife will choose not to assert or usurp his prerogative. He must bear his own burden. She can not do it for him, but she may aid him in coming to the assertion of his prerogative, and to the assumption of his responsibility, by her counsels. She may guide

him to it by wise and righteous tact. She may brace him in the continuance of its exercise by stimulus. She can always have enough of such participation in it, more perhaps than she may desire,—more than she needs. Who should desire power with its responsibility? only those upon whom God devolves it, and then, not for its own sake.

The great Apostle, whose deliverances respecting the practices of certain women in the church at Corinth and elsewhere have been ever cited in justification of the repression of women's gifts, liberty and privileges in the churches, declared in the Epistle to the Galatians: "For ye are all the sons of God, through faith in Christ Jesus. There is neither Jew nor Greek, neither bond nor free, no male and female, for ye are all one in Christ Jesus. Gal. iii: 26-28. It would seem, that there could be no logical evolution of intolerance and repression out of such declarations, indeed nothing but freedom and relative equality. He indeed declared in another epistle, that "man is the head of the woman." But he also declares, that "woman is the *glory* of the man." Whether it is superior to be a "head" or to be a "glory?" But by grace in Christ Jesus, they are "one." Those who cite I Cor. xiv: 34, as authority for the repression or limitation of the gifts in the sisterhood, should reconcile their exegesis with the propriety of such participation recognized in the 5th and 13th verses of the 11th chapter of the same epistle. One passage is as authoritative as that of the other. They will be more clearly apprehended hereafter, as those, once perplexing respecting slavery, are now. Time and

Providence are often the best exegetes. "Experience is a very good expositor of the Word in many cases."¹ It is evident, that inspired teachings cannot be contradictory. They are so made by those who interpret them—as forbidding the sisterhood in these ripe Christian days, from a common participation with the brotherhood in the privileges and duties of church life. In a true union, where one would be the exact complement of the other,—possessing physiologically or mentally that which the other lacked, there would be a complete realization of soulhood. Each is superior in some characteristics. The "head" excels in physical energy, the "glory" in refinement and delicacy. One is the sturdy oak, the other is the intertwining vine. Man grasps at great external enterprises. Woman sways in the home,—in every social province where the heart,—not the intellect, emotion,—not logic, is supreme. He grapples more successfully with problems in mental, moral or physical science,—can abide longer in application for their solution. He will reason ploddingly, consecutively, patiently to conclusion. She will fly to it,—reaching it with one bound,—hence it is not always sound or righteous. She surpasses in quickness of perception, in sensibility, tact, fortitude, troth, constancy.

More human, more divine than we,—
In truth, half human, half divine
Is woman.—

Man is "head" in the family, woman is its "glory." But a family is not a church. There is no male and female "in the body of Christ." "All are the sons

of God by faith in Christ Jesus,"—"all are one." The distinctions of sex are not recognized in the spiritual kingdom. "All ye are brethren." Jesus alone is "Head" of it. In the family are husband, wife, parents and children, none of them may be "brethren" of the spiritual household. In a church they all are the sons of God by faith in Christ Jesus—brethren to each other.

In what estimation the Son of God held woman may be discerned from the attention He ever gave her. Mention is made in Luke viii of "many" whom He allowed to attend Him, and to minister to Him of their substance. The world will never forget the story of the fallen one—brought to Him by the sinister ostensibly for judgment—condemnation, knowing well His merciful proclivity,—that they might entrap Him;—nor the remarkable colloquy held by Him with the lapsed but simple-hearted one at the well of Samaria;—his attachment to the sisters of Lazarus;—nor the first manifestation of Himself after the resurrection to the Magdalene.

Those, who stumble at a single declaration of Paul, must not forget his special mention of devoted women in commendation of their Christian graces, and of their abundant labors:—I beseech thee, also, true yoke-fellow, help these women, for they labored with me in the Gospel, said he. Phil. iv:3. Can it be believed, the magnanimous apostle would have excluded such from a common participation with him in the privileges of church life, when he allowed them to labor externally with him in the Gospel, and rejoiced in their fellowship with him in this work?

Never! Believe it, Jew or Gentile, who can. His Epistle to the Romans closes with a munificent cluster of salutations to his brethren beloved, who labored with him in the Lord, very tender in the enunciation and in the enumeration, one-third of which are addressed to women, special mention being made of Phœbe—servant (deaconess) of the church at Cenchrea, “a succorer of many, and of myself also;” and of others “who labor in the Lord,” and who “labored much in the Lord,” ending with the statement, originally or subsequently subjoined, that Phœbe herself was the bearer of this message to the Christianhood at Rome. God had fore-declared: “I will pour out my spirit upon all Flesh, and your sons and *daughters* shall prophesy.” Philip,—one of the seven, into whose house Luke and Paul entered and abode, had four daughters who prophesied or discoursed—gave religious instruction. Acts xxi: 9.

Surely, the hyper-Scriptural have but a narrow text and a slender exegesis upon which to base their denial to women of the exercise and the sway of their natural gifts in the churches or out of them;—no place to stand, afforded by natural reason. As to the world without, selfishness is ever dominant in some form of manifestation. Might makes right with it. Man is stronger in mere physical or mental energy, and has possession of all the main positions in society. For the most part, he has been ordained to them by his nature and special adaptation. He will not relinquish to any feminine—superior in certain original endowments or educational qualifications, without such a contest as the ins always make against the attempted incoming of

the outs. This is one of the great conflicts of the future, upon which humanity is just entering.

It has been said: no crime in the past ages was ever perpetrated which did not seek refuge and covert in Scripture,—was not even shielded there—at least for a season, by its professional expounders and custodians,—the learned Scribes and the influential Doctors of denominations. Such a remark was frequently made in connection with the toleration and defence of American slavery before the Rebellion. Whether the accusation is wholly just or not; it is true, that the temple of God in His Word or His people, has been made by such expounders a sanctuary of last resort for crime and error, because there only could they be effectually shielded from the hot pursuit of the world's Avenger,—the outraged sentiment of mankind. When its custodians are so indiscreet as to grant only a temporary refuge for such an outlaw, it will not be long ere its sacred precincts will be invaded, and he be slain through clinging to the very horns of the altar. Then, it will be sacred to multitudes no more. Let be said what may be upon the inability of reason alone, sanctified or unsanctified, to guide aright the bewildered understanding; it is evident that the sentiment of the world, in long stretches of time, upon any practice, and especially its exegesis of any related Scripture, is nearer being univocal with the voice of God, and a better expositor of His Word, than that of the Scribes of any sect, who are fallible, certainly limited and one-sided in their intellectual and educational endowments; and who may

be serfs to their pride of exegesis, constitutional or sectarian bias.

The various Christian denominations must properly recognize the rights and duties of women in or out of them, or they will be discarded as leaders in the world's civil and religious progress,—be found in the rear of all reformatory movements.

All political, social or Christian development must be one-sided, unsymmetrical, which has not been evolved through the leaven of woman's influence, as well as man's. The love-element is to sway in the regenerating and edifying forces of the future. That prevails in woman and in large-hearted, great-hearted men, especially of all the spiritually successful and the useful. He, who aspires to do much or anything for the Christianization of others, must strive to educe this divinest of attributes found in all—in richer or leaner measures. God is love, and that love descending out of Heaven into human hearts is to lift them up to Himself. He who has the most of it will be most like Him, and be most successful in his Christian mission.

ILLUSTRATIVE AND SUGGESTIVE.

Next to the originator of a good sentence is the first quoter of it.—*Emerson*.

The law of nature assigns to man the forces, to women the graces; to man the strength, to woman the beauty; to man ambition, to woman modesty; to man distrust, to woman faith; to man philosophy, to woman religion; to man government, to woman devotion; to man the State, to woman the Church; this division implies no absolute but only a *quasi* inferiority in either. . . . Woman is man's superior in grace, beauty, modesty, faith, religion and sacrifice. . . . Grace rules force, beauty prevails over strength, modesty with its silken reins guides the course of ambition, faith prevails over distrust, religion over philosophy, and the Church rules the State the world over, by a power finer, subtler and less visible, but not less actual or powerful than the masculine virtues rule the feminine. . . . Masculinity carries in the distribution of sex the governmental function. . . . All government belongs to men. Not that women are never set in kingly positions. . . . The question of expenditure as related to income, the question of residence, occupation, emigration, where, of course, every effort should be made to compose differences of feeling and judgment, must be settled by agreement. But if a case arises where agreement is impossible, one of the two clearly must decide, and it must be the man. The woman's law of allegiance, sometimes a hard one, requires of her to adhere to the man, submit herself to his fortunes and go down with him bravely when his day of disaster comes. The sway, the determining mastership must be so far with him, and it cannot be anywhere else without some very deplorable consequences to his manhood. If he has no sway-force in him equal to this, no authority of will and council that enables him to hold the reins, he

is no longer what nature means when she makes a man.—*Dr. Bushnell.*

In active courage women are inferior to men. In the courage of endurance they are commonly their superiors; but their passive courage is not so much fortitude which bears and defies, as resignation which bears and bends. In the ethics of intellect they are decidedly inferior. . . . Women very rarely love truth, though they love passionately what they call the truth, or opinions they have received from others, and hate vehemently those who differ from them. They are little capable of impartiality or of doubt; their thinking is chiefly a mode of feeling: though very generous in their acts, they are rarely generous in their opinions, and their leaning is naturally to the side of restriction. They persuade rather than convince, and value belief rather as a source of consolation than as a faithful expression of the reality of things. They are less capable than men of perceiving qualifying circumstances, of admitting the existence of elements of good in systems to which they are opposed, of distinguishing the personal character of an opponent from the opinions he maintains. Men lean most to justice and women to mercy. . . . Men excel in energy, self-reliance, perseverance and magnanimity; women in humility, gentleness, modesty and endurance.—*Lecky.—Hist. of European Morals.*

Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other can give.—*Ruskin.*

I maintain equivalency in the fullest sense. I admit no difference in the worth of native endowments and capacities, and if I admit any difference as to the extent of influence, of the amount of good work done in the world, it must be on the side of women certainly. But I believe that women cannot learn and do equally well with man all the things that he learns and does, and that man cannot learn and do equally well with women all the things that she learns and does. His is the wider, hers the richer field. His is the strength of reasoning, hers the quicker intuition and clearer insight; his the more easy mastery of abstract sciences, hers the far finer seeing nature, the keener sense of beauty in

art and in literature, and the larger capacity of culture in all that pertains to the beauty, charm, ornament and joy of home society.
—*Dr. Peabody.*

The influence in society exerted by a lady of true refinement and delicacy of character, it is difficult to analyze or explain. It lies not so much in beauty or elegance of person, in vigor, originality, or brilliancy of thought. All these are valuable, and contribute to the result. Nor is it merely the power of moral worth. This is essential, and without it there is no satisfactory result. But add to this a delicate sense of proprieties, a quickness of perception to adjust herself to others, to occupy the place that falls to her with dignity and ease, and you have a civilizing force not easily estimated. Her power will not lie in the new ideas she sets forth, nor in the vigorous enforcement of her views.—There is power in the graceful goodness which beams from her countenance, in the beauty and harmony of her action and her life. Evil will fly before her as darkness yields to light, and truth and good will spring up in her pathway.—*Prof. Fairchild.*

The natural arrangement is a division of powers between the two; each being absolute in the executive branch of their own department, and any change of system and principle of requiring the consent of both.

We have had the morality of submission, and the morality of chivalry and generosity; the time is now come for the morality of justice. . . . The true virtue of human beings is fitness to live together as equals: claiming nothing for themselves, but what they as freely concede to every one else.

. . . this, and this only is the ideal of marriage, . . . the case of two persons of cultivated faculties, identical in opinions and purposes, between whom there exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them—so that each can enjoy the luxury of looking up to the other, and can have alternately the pleasure of leading and being led in the path of development.—*Mill.—Subjection of Women.*

The tendency of the masculine interest is toward inquiry; that of the feminine intellect is toward receptiveness. The one is more logical, the other more emotional.—*W. R. Greg.*

She was not taken from common earth, but from a part of man;—“not,” as Matthew Henry says, “out of his head to top him, nor out of his side to be equal with him, but under his arm to be protected, and near his heart to be beloved.”—*Dr. Hopkins.*

Marriage between a perfect man and a perfect woman would be mutual surrender and mutual sacrifice . . . as woman has less force than man, less force of muscle, less force of mind, has more fineness of body, superior fineness of intellect, has eminence of conscience, eminence of affection, eminence of the religious power, eminence of the soul; as she is inferior to man in his lower elements and superior in his higher, so she has been prostrated before him. Her right of nature has been trodden under foot by his might of nature. This degradation of woman is obvious in all forms of religion; it is terribly apparent in the Christian church.—*Theo. Parker.*

Equality of rights between the sexes has in all past stages of progress been simply impracticable. As the flower can be only the last product of the plant, so just relations of the sexes can be only the last term of ages of human culture. Those peculiar gifts, which may have always more or less compensated for her physical dependence, require for their fair manifestation, a more refined social atmosphere than has been breathed in any period of the past.

Japan has established the rights of women, even instituting monogamy by law, and providing books of instruction in the relation of wife and mother not inferior to anything of the kind in the West.—*Johnson.—Oriental Religions.*

The truth is in the air, and the most impressionable brain will announce it first, but all will announce it a few moments later; so women, as most susceptible, are the best index of the coming hour. So the great man, that is, the man most imbued with the spirit of the time, is the impressionable man,—of a fibre irritable, and delicate, like iodine to light. He feels the infinitesimal attractions. His mind is righter than others, because he yields to a current so feeble as can be felt only by a needle delicately poised.—*Emerson.*

Methinks a thoughtful, high-minded woman would scarcely feel degraded by a lot which assimilates her to the divinest man: “He came not to be ministered unto, but to minister.” I have

always conceived that you had learned to count that ministry the sublimest life which the world has seen, and its humiliation and subjection precisely the features which were most divine. . . . A noble woman laying on herself the duties of her sex, while fit for higher things.—the world has nothing to show more like the Son of Man than that. . . .

His heart had in it the blessed qualities of both sexes. Our humanity is a whole made up of two opposite poles of character,—the manly and the feminine. In the character of Christ neither was found exclusively, but both in perfect balance. He was the Son of Man—the human Being—perfect Man. There was in Him the woman heart as well as the manly brain,—all that was most manly and all that was most womanly. . . .

I think Mariolotry was inevitable. . . . Until, therefore, the great Truth that in Christ is neither male nor female—that His was the double nature, all that was most manly and all that was most womanly,—could take hold of men, it was inevitable, that Christianity should seem imperfect without immaculate woman.—*F. W. Robertson.*

Men are astonished at our instincts. They do not see where we get our knowledge; and while they tramp on in their clumsy way, we wheel and fly and dart hither and thither, and seize with ready eye all the weak points, like Saladin in the desert. It is quite another thing, when we come to write, and without suggestion from another mind, to declare the positive amount of thought that is in us. Because we seem to know all, they think we can tell all; and finding we tell so little, lose faith in their first opinion of us, which not the less was true.

The woman in me kneels and weeps in tender rapture; the man in me rushes forth, but only to be baffled. Yet the time will come, when, from the union of this tragic king and queen, shall be born a radiant sovereign self.—*Memoirs of Margaret Fuller.*

Plato says somewhere, that the only perfect human thinker and philosopher who will ever arise will be the Man-Woman, or a human being who unites perfectly the nature of the two sexes.

Each weakness is made strong by some corresponding strength in the other, for the truest union is where each soul has precisely the faculty which the other needs.

There are some men who have a faculty of making themselves the confidants of women; perhaps because they have a certain amount of the feminine element in their own composition.

A man never sees a subject thoroughly, until he sees what a woman will think of it.—*Old Town Folks.*

Her voice was ever soft,
Gentle, and low; an excellent thing in woman.
—*King Lear.*

For men at most differ as Heaven and Earth,
But women, best and worst, as Heaven and Hell.
—*Tennyson.*

Miss Wisk's mission was to show the world, that woman's mission was man's mission; and that the only genuine mission of both men and women was to be always moving declaratory resolutions about things in general at public meetings.

Miss Wisk informed us with great indignation, . . . that the idea of woman's mission being chiefly in the narrow sphere of Home was an outrageous slander on the part of her Tyrant, Man, . . . the only practical thing for the world was the emancipation of Woman from the thraldom of her Tyrant, Man.—*Bleak House.*

If, in the providence of God, women are called to preach; if they show that they are fitted for the work; if mankind are called to hear them; if their discourse is accompanied with power from on high; if men who are in darkness are enlightened; if men who are living in torpidity are inspired with a new desire for a holier life; then the Holy Ghost bears witness to the validity of the ordination and of woman's right to speak.—*T. K. Beecher.*

But the apostle meant well enough! Corinth, with all its Greek polish, was a loose place. Men kept their hats on in meeting, and got drunk at the Lord's Supper; while women took off their bonnets, and let down their hair. Paul acted as police. The absurdity is, on the ground of verbal inspiration, to make his text an everlasting canon, when the reasons are so shallow.—*Radical Problems.*

Let us hope in a coming day, not Egeria, but Mary, the mother of Jesus, the archetype of the Christian motherhood, shall be felt through all the laws and institutions of society. That Mary, who

kept all things and pondered them in her heart—the silent poet, the prophetess, the one confidential friend of Jesus, sweet and retired as evening dew, yet strong to go forth with Christ against the cruel and vulgar mob, and to stand unfainting by the cross where He suffered!—*Mrs. H. B. Stowe.*

In the economy of grace there is neither male nor female; and Peter says, that the Spirit of the Lord shall be poured out and your sons and your daughters shall prophesy. . . . Accordingly, there have been in the church, in all ages, holy women who have received the Spirit and been called to a ministration in the things of God,—such as Deborah, Huldah, and Anna the prophetess. In our own days, most uncommon manifestations of divine grace have been given to holy women.—*Dr. Hopkins in Minister's Wooing.*

There is a beautiful incident in the ministry of Dr. John M. Mason. Rachel Ferguson, a colored women, advanced in years, well known in the community as a woman of exemplary piety, had long been a member of the church in Murray Street, New York, and had been accustomed to take her place at the communion table in a retired spot, scarcely observed by the great body of communicants. At an early observance of this communion, and after the prayer of consecration, the Doctor rose from his seat at the head of the table, and with a solemn and dignified mien, walked the whole length of the broad aisle, down to the seat of Rachel Ferguson. All eyes were fixed upon him when he took Rachel by the hand, and led her up to a seat occupied by the more wealthy of the church, and, as he led her through the aisle, solemnly and tenderly repeated Galatians iii: 26-28.—*Life and Times of Gardiner Spring.*

The feminine element, so strong in all men of genius, was dominant in his social nature. This attracted him, as has been several times remarked, to women. The romantic devotion, the untiring faithfulness, the grace of his affection in the nearest relation made his daily life verdant with beauty.—*Dr. Channing.—Memoirs.*

Men require to be called, women to be attracted. . . . Few women ever go to Christ through the medium of mere doctrine. . . . God is love, and by her superior capacity of love woman is so much nearer God than man can ever be.—*Ecce Deus.*

There was more of the woman in his nature than in that of any man I ever knew—more of woman's tenderness toward children and sympathy with them. . . . All dependent and inferiors loved him—boys, clerks, women and servants, as well as horses and dogs.—*Andrew Jackson.—Paxton's Life.*

He was one of those in whom a feminine soul incarnates itself in a masculine body. The feminine principle in human nature, . . . is that which leads heavenward. There is a sex in souls as well as in bodies and they do not always coincide.

. . . Lessing said, that nature intended woman to be her masterpiece, but she made a mistake in the clay, and took it a little soft.—*Hedge on Channing.*

That none can enter the kingdom of heaven without becoming a *little child*,—guileless and single-minded, is a sentiment long well-known. But behind and after this, there is a mystery revealed to but few, which, thou, O reader! must take to heart: namely, if thy soul is to go on into higher spiritual blessedness, it must become a woman; yes, however manly thou be among men. It must learn to love being dependent; and must lean on God not solely from distress or alarm, but because it does not like independence or loneliness.—*F. W. Newman.*

The Egyptian was the husband of one wife, and she was regarded as the honored mistress of the household; the companion, not the slave or inferior of the man. In sculptures and paintings she is constantly seen sitting by his side; she joins him in receiving and welcoming guests, and freely takes her part in the occupations and enjoyments of social life. In the tombs and memorial chambers of the dead, husband and wife are still represented side by side.—*The Pharaohs and their People.—By E. Berkley. London, 1884.*

In Plutarch the wife is represented not as the mere housekeeper or as the chief slave of her husband, but as his equal and as his companion.—*Lecky.*

Ardd ha-Nari, or incarnation of Brahma, who is represented in sculptures as combining in himself the male and female organisms.—*The Keys of the Creeds.*

Nearly all the Syrian, Egyptian and Italian gods have a double aspect, as well as Brahma, and, in the esoteric doctrine of

the Cabala, even Jehovah, whose female aspect is represented by the "Shekinah."

In the noblest men of history there has often been noticed something feminine, a gentleness which is not akin to weakness.
—*The Religion Sent.*—D. G. Brinton.

"The rights of women! What are they?
 The right to labor and to pray;
 The right to comfort in distress;
 The right, when others curse, to bless;
 The right to love, when others scorn;
 The right to comfort all who mourn;
 The right to shed new joy on earth;
 The right to feel the soul's high worth;
 The right to lead the soul to God,
 Along the path her Saviour trod,—
 The path of meekness and of love,
 The path of faith that leads above,
 The path of patience under wrong,
 The path in which the weak grow strong,—
 Such,—woman's right, and God will bless
 And grant support, or give success."

I used to think there were instructions in the letters of the apostle Paul to the churches that might be needed then, but were hardly suited to our day. But the very things—special and private instructions in family duties, to husbands and wives—are just what are needed now. There are too many women who are assuming too much, who forget the meaning and significance of God's ordinance of marriage, who forget or wilfully ignore their marriage vows. It is making untold misery in families, and these mistaken women will know some day, in this world or the next, that hidden evils are sometimes hidden sins. Also, how is it that so many who profess to be God's people, are training up no children to come after them in the way of life, and so far leaving our fair inheritance to be devoured by strangers? There are parts of the epistles which it would be well to read, mark and inwardly digest.—*Cor. of Advocate and Guardian.*

PRE-NATAL INFANTICIDE.

" Why dost thou call me—call me low?
 Why do I hear thee, when I know
 That thou art dead beneath the sod,
 And thy dear Soul at rest with God?

*I hear thee sobbing under the sod,
And I thought thy Soul at home with God."*—
Oh! it was a weird, weird sight
To see that Lady in mournful plight,
Holding the Babe so blue and thin—
A span-long Babe of bones and skin;
And it looked in her face, and moaned and sobbed:
“O cruel Mother! my Soul is robbed—
Robbed of the Life that mine should be—
Robbed of the Soul God meant for me:
I lie in the grave, and weep and sigh—
Alas that an Unborn Babe should die!"

“Now hold thy peace: how should it be
That I have wrong-ed aught in thee?
Oh! cease to call me through the gloom—
Lie down and rest in thy little tomb.”—
—“I may not rest—I may not sleep;
I have no Soul, dear God, to keep;
I have no sin to be forgiven—
I have no sin to bar from Heaven.
I sit me down at Heaven’s gate,
And for its opening watch and wait;
I see young children passing through,
And but for thee, I might pass too!

An Earth-child now, by wild winds tossed,
Oh! give me back the dear Soul lost:

“Ah! thou wilt go to Heaven’s gate,
Where such as I must watch and wait;
And the pure Angels, seeing me,
Will know the sin that blackens thee.
I have no Soul—I knew no Life—
Unwilling Mother! faithless Wife!
And all my comfort, all my rest,
Are thus to lie upon thy breast;
And I must call thee, call thee here,
If I perchance may win a tear—
A Mother’s love—a Mother’s kiss—
In place of Heaven’s eternal bliss.
Hark! lay me in my damp, cold bed:
I hear the bird sing overhead,
And I must into darkness creep,
And with the glowworm wake and sleep.”

—*Extract from the Defrauded Soul.*

CHAPTER IX.

THE SCRIPTURE AND THE PRINT.

They that handle the pen of the writer.—*Judges v: 14.*

How didst thou write all these words at his mouth? . . . He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.—*Jer. xxxvi: 17-18.*

This shall be written for the generation to come.—*Ps. cii: 18,*
I Samuel x: 25.

According to the revelation of the mystery which has been kept in silence through times eternal, but now is manifested, and through the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations, unto obedience to the faith.—*Rom. xvi: 25-26.*

Every Scripture—God-inspired is indeed profitable for teaching, for reproof, for correction, for culture in righteousness.—*II Tim. iii: 16.*

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.—*Rev. i: 19.*

What thou seest write in a book, and send to the seven churches.—*Rev. i: 11.*

ἐν γραφαῖς ἀγίαις.—*Rom. i: 2.* τὰ λεπτὰ γράμματα.—*II Tim. iii: 15.*

Scripta Litera manent.

A specification of Christian instrumentalities would be very incomplete, which did not include scriptures of divine or human dictation, and their limitless reduplication in the print.

In the term scripture are included all written exposition and advocacy of truth,—the book, the treatise,

the essay, the tract and the editorial, scientific statements and discussions, embodied creations of the imagination,—the poem, the story and the parable. By a lawful extension of application, the realization of beautiful ideals in architecture, sculpture and painting,—material combination and manipulation of physical forces wrought and illustrated in mechanical inventions, implements and machinery for helpful use,—as, for instance, the engine as motor through steam or electricity, might be included. They as well as language are representatives of truth or error, virtue or vice, for useful or pernicious purposes—in condensed and compact form.

The preparation presupposes the exactest thought, the nicest discrimination, the soundest reasoning, the justest sentiment, the precisest word, sentence and phrase, with the best collocation of which the elaborating mind is capable.

The speech has an *immediate* effect upon hearers, which report of it in print cannot have on readers,—by tone and inflection, the glance of an eye, the quivering of a muscle, the facade of an expression,—gesture, posture and action, with the auxiliary forces of circumstance and occasion,—driving through the recipient mind and heart the verbally embodied thought, sentiment and logic. But all these incidents of speech not translatable into language, not reportable at all, even the winged words themselves are fugitive in memory. The print of it continues to move readers in all time. The voice of the speaker, though eternally hushed, is ever made spiritually vocal in

thought for the charm and profit of mankind. "A book is the only immortality," somewhat sadly said the brilliant Rufus Choate, as he remembered his transient efforts at the bar, in political and legislative life.

True: the Spirit seems to pervade hearts most readily through the extempore prayer and the oral discourse,—urging and appealing with unutterable request, irresistible persuasion. With like pungency truth may be accompanied when read,—its thought, its logic, its sentiment, its homily, its pathos be riveted through the apprehending soul as with bolts of steel. The Word of God Spiritually wielded is *living* and energetic; sharper than any two-edged sword; piercing even to the sundering of soul and spirit, of joints and marrow; discerning the thoughts and intents of the heart. Heb. iv:12.

The substance of Paul's argument, Peter's harangue, Stephen's arraignment, the mysticism of John, the homily of James remain as they were reported by themselves or hearers. The aroma of delivery, the flavor of circumstance are gone. But the gist,—thought and appeal concreted in language remain ever to stir, rectify and purify humanity.

The writings of Augustine, Luther, Calvin, Hopkins and Jonathan Edwards fashioned and furbished modern theology, rather upon an exegesis of the special Paul than of the universal Jesus; with the rigidity of the Old Dispensation than the breadth and liberty of the New,—on the basis of the Decalogue than upon the Sermon on the Mount.

John Bunyan and Richard Baxter were blessed

preachers for their time. The Pilgrim's Progress and The Saint's Rest are in their eternal round of preaching.

Felicitous statement, apothegm, proverb, pithy saying circulating through a people by means of secular and religious prints, have wonderfully served to fashion, revolutionize and reconstruct public sentiment. The reported *obiter dictum* of a jurist has sometimes been more effective than the *litera* of the law itself. The overthrow of the Jesuit organization in Europe was attributed to Pascal's Provincial Letters. The Encyclopedia was the legitimate product of the soil which ecclesiastics had made prolific in corruption. Broadcast it went to harvest again in Godlessness and anarchy. It has proven difficult to thoroughly eradicate the thistle from the French soil. Ever and anon it thrusts up its pestilent head.

If Jesus and His Apostles could have emitted from the commercial centers of the Roman empire such daily and weekly issues as are now sent from American cities and from the great city of London,¹ how soon would the Gospel have been published to all men! In one day the entire new version of the New Testament was printed in Chicago dailies, and hundreds of thousands of the issue were sped in a few hours, to be read by recipients in millions of popula-

1. In 1851, more than 12,000,000 copies of infidel publications, 640,000 of them purely Atheistic, without reckoning newspapers, were issued from the London Press, besides 29,000,000 copies of immoral publications. They were more than all the publications of the Bible, Tract and many other religious societies put together.—*Theodore Christlieb*.

tion within a radius of two hundred miles,—some hied to every city and town in the United States, and to some English reader in every nation and community. If bits of biography, fragments of history, and a few epistles through the Spirit have so served to cleanse and edify humanity, what auxiliaries might argument, exposition and appeal since have been, conjoined with bulletins of Christian triumphs, had they found reporters and the printing press,—the steamship and the railway to speed them in every direction!

Where there is no press at all, or press not free, despotism is rank, government absolute, society stationary or retrograde. If a people is able to organize on a popular basis, without it they soon pass under the yoke of despotism.

Discussion is healthful in politics, morals and religion. The thunder and lightning of the press when needed is vitalizing and ennobling. Light is cast upon public measures and official conduct. The character, fitness and conduct of public servants or aspirants for office are canvassed. Incapacity, unfitness, untrustiness and corruption cannot endure light—long escape detection. They must and will go to their place.

Public opinion sways in civilized nations. The modern secular periodical combines, voices and wields it. "The morning paper is the autocrat at the breakfast table." When not wielded in the interest of humanity, philanthropy and Christianity, it is more to be dreaded than mobs, pestilence or famine. Its virus pervades and is transmitted. A half dozen

presses, located in as many cities of our nation, have been able to revolutionize public sentiment—to combine and to wield it for certain purposes.

The leading secular prints in the large cities of the United States are generally in advance of the religious ones in them, in breadth of topics handled and in freedom of discussion. If the public conduct,—even the private lives of candidates for the suffrages of their fellow-citizens,—specially of those who have previously succeeded in being elevated to office, are not able to endure scrutiny, they will be blown away like chaff in the sirocco of a single campaign—consigned thereafter to political oblivion. A political aspirant must have some strength, some capacity for the office, for the trust sought,—some good repute morally,—have been tolerably consistent, straightforward in his public or private career,—free from tergiversation, crookedness in speech or conduct, or he will soon go down in the sweep of the merciless Reapers—the secular Press.

The condition, financial, moral, spiritual, of the large cities and of the counties of which they are centers, would be hopelessly deplorable were it not for the daily secular prints in them. They are more effective in the detection and exposure of corruption, fraud and crime, individual, official and corporate, than the police and constabulary forces in them. Their reporters are ubiquitous day and night, vigilant, sharp-eyed. These cities have been and still are receptacles for the scum, the refuse and the vicious of Europe. On delivery to these shores, with effrontery they claim and exercise the suffrage. Instinct-

ively they scent plunder near or afar, in prospect or anticipation. Demagogues — political self-seekers cater for their votes, and unblushingly purchase them if necessary. Official robberies have been abundant as private burglaries in proportion to numbers and opportunities. As fast as one gang is exposed and driven to their "place," another is able to install itself in the same positions through the votes of these ignorant and depraved. The main reliance for the detection, ejection, perhaps punishment of these villains is in the Daily Press. Such corruption in these United States will continue, so long as there is unrestricted suffrage,—the supremacy of law and order is not maintained,—personal liberty is not inviolate. This Government is still on trial. Its perpetuity is not yet assured.

In all conflicts between right and wrong, most of these prints are quick to espouse the right. Offenses in or outside of churches are not condoned. Ecclesiastical liars or thieves are treated with no more consideration or leniency than secular ones. Official offenders of either class are driven by them into the pillory of public scorn, or into the clutches of judges and jurors, to answer for their crimes,—hopeless as is often the prospect of a just result through Court trials—ever expensive and protracted for the suffering people, so uncertain, incomprehensive and indefinite is the law in application, so unscrupulous are hireling if not purchasable attorneys, so absurd and farcical are statutes for the impanelling of a jury, so incomprehensible at times is its verdict. Therefore, these dailies should be properly appreciated and

strengthened by the community they thus serve, the comparatively few mistakes they make be overlooked, and the personal wrongs they sometimes inflict be pardoned on proper and possible reparation.

By their prompt and complete reports of religious meetings, by the large space they devote to religious intelligence, by their general circulation in religious families,—a circulation very much larger than that of the religious papers themselves—representatives of the sects to which they belong, by their ability to reach the masses of the people in every direction outside of church membership, it is believed, they are more efficient for evangelization than all the religious hebdomadals combined. True: evil influences are borne with the good. The secular print is a chronicler of daily events. The Bible itself is a condensed summary of good and evil deeds. None seem to have been suppressed for fear the record would defile. It does not give details or salacious embellishment. Vice to be hated needs sometimes to be seen.—To be shunned, its evils for time need to be apparent, and thus the eternal outcome be foreshadowed. Youth cannot be prepared for temptation and indurated for resistance to evil in ignorance and seclusion. Doubtless, such enterprise, vigilance and assiduity are remunerative. Men are divinely moved to serve by conduct in life for the transformation and ennobling of humanity through various considerations,—ethical or religious impulsion, natural or graciously acquired,—through the stimulation of self-interest,—through the sway of both in equal or unequal combination. “What then?” as said the

Apostle, "in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice. Yea, and I will rejoice."

Every religious or Christian denomination has its "organ" to specially represent, enforce and propagate its peculiarities, and for the general advocacy of truth. With grand and noble exceptions in the largest cities, some, if not many, are chiefly sectarian exponents,—too often the mouth-pieces of the ruling influences.¹ This is a necessary result from the fact that the patrons are chiefly restricted to the denominational circle. The periodicals will not always be taken for their intrinsic worth, but because they professedly represent the favorite sect and chronicle its movements and progress. If they are conducted so as to displease "leading brethren," or are not in harmony with their measures, their doom is only a question of time. The main hope, under God, of religious progress inside or outside of the sects represented, so far as it can be attained through the instrumentality of these hebdomadals, is in those that have become so well-established as not to be dependent on any class of religionists who may prevail on the subscription list, and are therefore able to be defiant of any attempted dictation by them. It is a matter of regret, that there is not in these various "organs" more fearlessness in examination and discussion of the measures and the administration of representative officials, as is charac-

1. There are multitudes of good, sound, orthodox papers that have much merit in them; but they carry the spirit of sectarianism, and the narrow, selfish and oftentimes venomous spirit of religious contention into the household.—*H. W. Beecher.*

teristic of the secular press. That discussion, of course, should be temperate and just. The theory of Christianity requires that the derelictions of the official, as of the unofficial, should be corrected,—privately if it can be, publicly if it must be. But the tendency is to hush, to compromise, as if fidelity, frankness and plain dealing were not always the wisest, the most expedient!

When such periodicals are owned and controlled by Boards or Societies or stockholders, they are held or gravitate to intense conservatism. Nothing is permitted to enter them, that will disturb sectarian quiet, ecclesiastical placidity, imperil the treasury. They are or become mere denominational bulletins, barometers of the sectarian weather, hurdy-gurdies of the officials who conduct them.

One such absorbed during its existence, in expenses above its own receipts, some \$50,000 or more contributed chiefly for missionary purposes by the self-denying. If the "organ" had been devoted to strictly missionary topics, instead of as a medium for the ventilation of individual hobbies, political, literary and archæological,—the absorption of such an amount might have been spiritually economic.

While the potency of sectarian "organs" in their special spheres for very much good is admitted, are not their candor and independence below the average of the sect they professedly represent? Is it not one of their chief occupations to ascertain the drift of denominational sentiment before turning their prows in the same direction? Doubtless, such discretion is wise and commendable for such purpose. Are they

so ethereal as to be inconsiderate of the monetary question,—as are *not* the secular prints? Will it pay? will it damage? Many good men, as well as good prints, do not deem it prudent to improve every occasion in contention for the truth and in standing for the right. The Apostle Paul would have proved a very unwise editor for a religious newspaper.

Besides: some of these weeklies are exposed to the criticism of being conducted excessively in the interests of ministerial leaders or officials whom they fear or court. Extravagant utterances respecting persons or measures will run through the circuit of "organs" from Dan to Beersheba. A bugle blast on the Atlantic will be echoed at the Lakes. The "regular correspondent" at each of the sectional centers or large cities is generally a genial brother. At the instance and urgency of the interested parties, he is ready to shed floods of inky encomiums on the heads of self-seeking aspirants,—it may be, denominational idols. Rev. Dr. Tomtum, a young-fledged Rabbi, just D. D.'d by the "Seminary," has resigned his position as Pastor of the "Jerusalem" church in "Great-town," after a most brilliant and successful pastorate of perhaps three or five years—against the persistent remonstrances of his church, the exceedingly great regret of his brethren generally, and the common lamentations of the community at large. It is feared that his like will not be looked upon again. From an imperative sense of duty, at the cost of much feeling and great material sacrifice, he has concluded to accept the unanimous and *unexpected* call from the "Hallelujah" church in "Big-town"—though the truth

was, he had angled for it—equal in all respects, if not superior to "Jerusalem" in "Great-town," on a salary of $x,000$ dollars in gold. There, it is believed, he will have an ample field for the display and still further development of his special abilities. Most auspicious results are anticipated. The "Bigtown" church has great reason to congratulate herself, and is congratulated on the treasure she has secured. The grievous loss of "Great-town" is the jubilant gain of "Bigtown." The "corresponding" or the editorial greeting is; Brethren! Timothy (if not Paul or Apollo) is about to come among you. See that his "coming be without fear," if it becomes his duty to *lamm* you. Then appears in all these weekly prints of the denominational circuit a long string of resolutions from the bereaved church shrouded in sorrow, certifying to the extraordinary capacity, sainthood and past success of the pastor who has left her.

Now: the truth is with respect to the majority of such cases, there is entire misrepresentation. It may not be intentional on the part of the genial correspondent. He may not be cognizant of the facts. The draft, drift and tone of the statements were manufactured for him by the interested shepherd. The culpability lies in being thus made an instrument of a vain, shallow, but ambitious brother, in giving currency and sanction to statements whose accuracy he did not carefully ascertain before he gave them publicity and official sanction. Generally, in such cases the brother was compelled to resign. Many long months, perhaps years, the disaffected church had aspired for the termination of the relation. With all

the facilities and weaponry, overt and covert, his position gave him, he fought to avert the end as long as he could. It having come at last, this exaggeration—misrepresentation in the denominational Press have been studiously elaborated to cover up the deprecated, in fact the compulsory resignation,—to counteract the damaging effects of the facts should they reach “Bigtown,” and to give him prestige there.

Real intellectual, moral and spiritual worth will not tolerate such sycophantic adulation. It prefers to let character and professional success herald themselves. What can be more offensive to humble, Godly, truly distinguished men than fulsome, indiscriminate, baseless panegyric? Was ever the semblance of such folly discerned in Paul?—any of the distinguished Heralds of the Cross—the dead or living since?

Unpopularity,—want of success, so styled and estimated, in a particular field, are not necessarily indicative of infidelity in service or life,—of mental, moral, spiritual or educational deficiency, unfitness, inadequacy for a position,—oft-times are rather the reverse,—the best indication of the possession of intellectual and moral worth, and of fidelity in the ministerial work. What has been the irreversible verdict respecting the dismission of Jonathan Edwards by his church in Northampton? A great, good man does not suffer himself to be unduly disturbed, long discomfited by the judgment of a fallible church, made up of unsanctified materials, or whose ruling influences are worldly. A weak-minded, vain, superficial, secularized person may be. The world is wide. Op-

portunities for usefulness are as wide. "With me," said the lofty-minded, great-hearted Apostle, "with me it is a *very small thing* that I should be judged of you, or of man's judgment: yea, I judge not mine own self, . . . but He that judgeth me is the Lord."

Besides the absolute immorality of this carefully elaborated correspondence,—ostensibly from some disinterested party afar, and of the titillating references of the editor himself, they are in themselves unjust relatively to the great body of silent, unobtrusive, but effective workers, whose existence and labors are for the most part ignored in these "organs." "The noble, silent men," says Carlyle, "scattered here and there, silently working, whom no morning newspaper makes mention of, are the salt of the earth."

With all its infirmities and exposedness to the dreaded sway of the vicious and self-seeking,—it is evident, the Press is ordained of God to be a mighty agency in the evangelization of men. It behooves those who aspire for participation in this divine work, and are pressed with the realization of personal responsibility thereto, to avail themselves to the fullest extent of such an instrumentality. No expenditure of money, men, graces, gifts and culture can be too great in its employment. The Written Word is the Broadsword of the Spirit. Christian Periodicals ought to be its Scimitars. Smite mightily, O sturdy Divider of soul and spirit! Flash, O Damask-Blade keen and fleet! Consider, O sluggish believer! O laggard Christian! consider the foresight of the world, its intense energy, its mighty enterprise in the

use of these potencies. Art thou come to the kingdom at such a time as this! The thundering engines that drive these presses roar night and day in the service. They placard the earth or strew it with their issues.

He who would reach others beyond the touch of his hand, the glance of his eye, the sound of his voice,—and the millions cannot thus be reached,—he who would bring the pulsations of his soul, the throb of truth, the voice of his Master, the whisper of the Spirit through the letter into contact with the life-currents of benighted ones, crushed down, unspeakably wretched, despairful, in the extremity of spiritual death itself,—myriads there are of such,—must send them the Leaves of the Tree which are for the healing of the nations. Let them be sped over the intervening oceans fleeter than the clouds before the drive of the winds. Let them drop down upon them thicker than the shower of autumnal leaves in the forest.

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